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T H E  
Kinsman of Mahomet;

O R,  
MEMOIRS of a FRENCH SLAVE,

During his Eight Years CAPTIVITY in  
C O N S T A N T I N O P L E :

I N C L U D I N G M A N Y  
C U R I O U S P A R T I C U L A R S

R E L A T I V E T O T H E  
Religion, History, Policy, Customs, and Manners  
O F T H E

T U R K S;

And I N T E R S P E R S E D with

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CONSTANTINOPLE

Two volumes

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Relative to the

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A VARIETY OF ADVERTISEMENTS

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# CONTENTS.

## CHAP. I.

*Zambak's departure, and what happened in Mustapha's family afterwards.* Page 1

## CHAP. II.

*Mustapha sent for by the Sultan.* 5

## CHAP. III.

*Zambak returns, and describes her reception at the Seraglio.* 8

## CHAP. IV.

*What passed at the Kiaia's visit—an imprudent resolution of mine.* 12

VOL. II.

A

CHAP.

# CONTENTS.

## CHAP. V.

*Zambak's marriage—my master changed greatly for the worse.* Page 16

## CHAP. VI.

*I am invited to an Interview with Zambak—an unlucky accident in consequence.* 20

## CHAP. VII.

*More unfortunate consequences of my attempt to see Zambak.* 24

## CHAP. VIII.

*I am taken to sea—cruel usage on board the galley.* 27

## CHAP. IX.

*An engagement with two Maltese galleys.* 30

CHAP.

# CONTENTS.

## CHAP. X.

*The galley arrives at Constantinople—  
I am again sold.* Page 33

## CHAP. XI.

*In which are related the arguments made  
use of by Mahomet's relation to work  
my conversion.* 37

## CHAP. XII.

*Ill success of Omar's endeavours to convert  
me.* 42

## CHAP. XIII.

*Some account of Omar and his family, with  
a word concerning his fair niece.* 45

## CHAP. XIV.

*My conversion attempted by a female of the  
family—I get to the speech of Maho-  
met's kinswoman.* 49

CHAP.

# C O N T E N T S.

## C H A P. XV.

*An unseasonable interruption — prudence  
no barrier against desire — Maraquilla's  
incontinence.* Page 54

## C H A P. XVI.

*Advantages of a happy presence of mind.  
— Visit to Mustapha — a conversation  
with Zambak.* 59

## C H A P. XVII.

*Which concludes with my becoming the  
Kinsman of Mahomet.* 64

## C H A P. XVIII.

*Distress of Mahomet's kinsfolks — Mara-  
quilla's constancy.* 69

C H A P.

## C O N T E N T S.

### C H A P. XIX.

*Maraquilla plans an escape—The kinsfolks  
of Mahomet see each other every night.*

Page 73

### C H A P. XX.

*A remarkable precept of the Mahometan  
law—Mahomet's cousin leads a joyous  
life.*

77

### C H A P. XXI.

*The Cousins of Mahomet discovered—  
Tragical consequences of the intrigue.* 80

### C H A P. XXII.

*The method I took to escape from punish-  
ment.*

85

C H A P.

## C O N T E N T S.

### C H A P. XXIII.

*The Mufti's decision upon my pretended loss of reason—I become fool to that head of the Mahometan religion.* Page 89

### C H A P. XXIV.

*Account of the Mufti's family—mad frolicks played by the Kinsman of Mahomet.* 94

### C H A P. XXV.

*More frolicks betwixt the Kinsman of Mahomet, and the Mufti's wives.* 98

### C H A P. XXVI.

*More adventures in the Mufti's gardens.* 102

### C H A P. XXVII.

*The Mufti dies—The Kinsman of Mahomet becomes again the Grand Signior's property*

## C O N T E N T S

*property—misses preferment in the Seraglio—is bestowed as the reward of dexterity.* Page 107

### C H A P. XXVIII.

*My reception in the family of the Janizary.* 111

### C H A P. XXIX

*Further account of the Janizary's family.* 115

### C H A P. XXX.

*What passed betwixt the Kinsman of Mahomet, and the Janizary's wife.* 118

### C H A P. XXXI.

*In which Chera gives some account of the Sect of Becthaschites.* 122

### C H A P

## C O N T E N T S.

### C H A P. XXXII.

*A fire; the Kinsman of Mahomet near perishing in it—the Janizary's family removed to the country.* Page 126

### C H A. P. XXXIII.

*Full of disasters—the Kinsman of Mahomet is bought by the Turkish Gardener.*  
130

### C H A P. XXXIV.

*Mustapha turns Corsair—the Kinsman of Mahomet's good fortune with the modern Abishag.* 135

### C H A P. XXXV.

*A Visit to the widow of a Kaimakan.* 139

### C H A P. XXXVI.

*My entertainment in the house of the Kaimakan's widow.* 143  
C H A P.

# C O N T E N T S.

## C H A P. XXXVII.

*I fall into the hands of a Turkish Physician.* Page 147

## C H A P. XXXVIII.

*The Doctor undertakes to restore the Kinsman of Mahomet to his reason.* 150

## C H A P. XXXIX.

*I return to Constantinople.* 153

## C H A P. XL.

*I meet with an old acquaintance.* 156

## C H A P. XLI.

*The progress of my cure.* 159

## C H A P. XLII.

*Artifice of the Turkish physician.—Nedoua's distress.* 162

C H A P.

## C O N T E N T S.

### C H A P. XLIII.

*Calil's plot succeeds—the Kinsman of Mahomet discovered to be no fool—Nedoua relieved—the doctor makes a pretended cure.* Page 166

### C H A P. XLIV.

*The Kinsman of Mahomet regains his liberty, and visits some old friends.* 171

### C H A P. XLV.

*Some account of this widow, her brother, and sister.* 175

### C H A P. XLVI.

*A double marriage proposed—Mustapha's generosity—Nedoua loses her friend.* 178

C H A P.

## G O N T E N T S.

### C H A P. XLVII.

*Character of Mahomet's kinswoman—I  
acquire a new female connection* 182

### C H A P. XLVIII.

*My entertainment at Galata—Tonton's  
resolution of quitting Mustapha, and of  
other matters.* 186

### C H A P. XLIX

*Which gives an account of a most dreadful  
catastrophe.* 189

### C H A P. L.

*The family of Mahomet finish their bloody  
work—I am discovered and saved.* 193

### C H A P. LI.

*I refused to be cured—The Scherifs ex-  
tend their cruelty to Nedoua's re-  
mains.* 196

C H A P.

## CONTENTS.

### CHAP. LII.

*I am still persecuted by Mahomet's kindred—the method used to compleat my destruction—the cruel method taken for my deliverance.* Page 199

### CHAP. LIII.

*My recovery compleated—I prepare to return to my native country.* 203

### CHAP. LIV.

*How I spent my time between my recovery and return to France.* 206

### CHAP. LV.

*Menecke's portrait—her fondness—the eve of my departure arrives.* 209

### CHAP. LVI.

*Which brings the history to a conclusion.* 213

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THE  
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MAHOMET, &c.

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CHAP. I.

*Zambak's departure, and what happened in Mustapha's family afterwards.*

THE *Ichoglans* and *Janizaries* congratulated *Mustapha* on the honour done his family by the Sultan, and begged his protection. The eunuchs appeared again in about half an hour, followed by *Zambak*, covered with a

VOL. II. B thick

thick veil. She promised her brother a continuance of her regard in a very cool manner, but did not condescend to give a single look at her Doctor, who saw her leave the house with some indifference, and a good deal of concern, lest the Sultan should take it in his head to drop the handkerchief the moment he saw her.

The ministers of the Sultan's pleasures being departed with their prize, *Mustapha* delivered himself up to grief, and exclaimed against his sovereign in the bitterest terms; the prophet himself came in for some share of his curses. I assisted my master in the discharge of his sorrow, and I was, for my part, more lavish in loading the prophet with my epithets, because I stood in less fear of him than of the Sultan. *Tonton* put an end to the deprecations of our anger by her appearance, and I left her with *Mustapha*, whilst I went to muse at leisure in the garden.

My meditations were such as might naturally be expected under such circumstances. They were interrupted by *Cbecher-pa*, who came to tell me that

*Mustapha*



*Mustapha* wanted to speak with me. I asked her if her secret was to be depended on, and she assured me that it was infallible; insomuch, that the most experienced would be deceived by it. She added, that she observed *Zambak* take it with her, and that it was prepared so as to have effect within four-and-twenty hours. This information did not a little contribute to make me easy, especially as I had no doubt but *Zambak* would make use of the remedy, and observe the precautions which were required in its application.

*Parisian*, said *Mustapha* as soon as he saw me, I know my sister had a great regard for you, and I should be glad to know if you ever exceeded the bounds of friendship when alone together. Tell me the truth; for if the tyrant should discover it, we shall all be sacrificed to his vengeance. I assured my master that nothing had passed between us, but what was very innocent: nay, I even offered to swear to the truth of what I said by the *Temple of Mecca*. *Mustapha* then said to me with a sigh, my ungrateful sister does not know what she loses in

leaving us ; she would have lived much happier with you, than with an haughty master, who will look upon her, perhaps, as the lowest of his slaves. I should have been inconsolable to have lost her through my indiscretion, if she had not appeared insensible of any regret at our separation. Do, *Checher-para*, continued he, addressing himself to *Tonton*, tell us how she behaved when the eunuchs acquainted her of the honourable disgrace which awaited her beauty.

Signior, replied the *little lump of sugar*, as soon as the eunuchs entered *Zambak's* apartment, she seemed conscious of their business, and received them with the stateliness of a princess. They had scarcely told her the purpose of their visit, when, giving thanks to the prophet that she had found favour in the sight of her sovereign, she told them, she should accompany them with pleasure. They then ordered her to be stripped naked, and having surveyed her very attentively, bestowing many praises on each particular beauty, they bid me dress her again ; and, bowing themselves at her feet, they covered her with a veil, using

using many marks of respect. *Zambak* immediately afterwards followed them, without saying a single word to me, taking with her a small casket of jewels.

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## CH A P. II.

*Mustapha sent for by the Sultan*

**F**A T H E R of true believers! (exclaimed my master, when he heard *Tonton's* account of *Zambak's* behaviour, as it is recorded in the conclusion of last chapter) impute it not to the indiscretion of these lips, if any misfortune befall my sister. Master, said I, be comforted; your sister's fortune cannot fail to be of service to you; you will be caressed, and respected throughout the empire. What a pleasure it must give you to hear yourself called, the uncle of the *Chezade*\*!

My friend, replied *Mustapha*, I covet not these honours; I am content with

\* Heir apparent of the empire.

my fortune, and wish only to enjoy it in peace. These were uncommon sentiments in a Turk, that people being generally covetous and ambitious; and indeed my master had nothing of a Turk but the appearance. *Tonton* and I made use of our different methods of administering consolation to our master; she made him forget his sorrows in her arms when abed, and I drowned them in floods of wine when up. I drank it myself very freely, and strove with it to forget the loss of *Zambak*. Our day was passed in sleep, and our night in eating and drinking.

We had returned, however, to the Imperial City, that we might be in the way of hearing the news of the Seraglio. About a month after our return, a *Capigis* came to *Mustapha*, with orders for him to repair to the Seraglio, as the Sultan wanted to see him. He went without the least dread, but I could not see him go without a multitude of apprehensions. *Tonton* did all she could to remove my fears, which were not dissipated 'till after *Mustapha's* return.

He related his interview with the  
Sultan

Sultan in the following manner: He appeared before the Ottoman Monarch without arms, and in the usual posture; that is, with the body bent, and the hands crossed upon the stomach\*, and supported, or, more properly speaking, guarded by two *Ichoglans*.

My regard for my favourite Sultaneß, said the Grand Signior to him very graciously, has not permitted me to see your sister. I love *Sultana Lale*† so well, that I will not give her the least room for uneasiness: I therefore give you back your sister; but have disposed of her to the *Kiaia*‡ of my *Capitan Backi*, who, hearing of her beauty, was desirous to have her, and to give you his daughter. Take this *Katacherif*§, and go to my *Tesferdar*||.

One of the *Ichoglans* took the order

\* No one but the *Aga* of the *Janizaries* is permitted to speak to the Sultan in the common posture. The custom of holding the hands as here described, was introduced by *Bajazet II*, who was wounded on the road to *Adrianople* by a *Dervise*, who approached him under pretence of begging alms, but in reality with design to kill him.

† Bright as a tulip.

§ Imperial Mandate.

‡ Lieutenant.

|| High Treasurer of the Empire.

from the hands of the Sultan, and delivered it to *Mustapha*, who thanked his Sublime Highness, by prostrating himself at his feet. The return of *Zambak* made me conclude, I should recover my late privileges, but the news of her marriage led me to imagine, that I should lose her without seeing her again.

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### C H A P. III.

*Zambak returns, and describes her reception at the Seraglio.*

**A**LTHOUGH *Zambak* had discovered so much indifference at parting with her brother, yet he was pleased with the thoughts of seeing her again, as he accordingly did the same evening. The Grand Signior returned *Zambak* to her brother's house, with the same escort as had accompanied her thence. We placed ourselves about the disappointed Sultanness, who, after the first salutations, related her reception within

within the Seraglio in the following words: I was first conducted to the *Chucbuck Oda*\*, which was to be my lodging; I was there visited and complimented by all the women, who were curious to see, and pass judgment on my beauty. I had the honour of a visit from the favourite Sultaneſs, who was piqued with a like curiosity. She beſtowed many encomiums on my perſon; but, taking me aſide, threatened to ſtrangle me, if I ſhould have the good fortune to pleaſe the *Sultan*†. Terrified with

\* The chamber of the new *Odalicks*. Theſe chambers are very large, and have ſeveral beds in them, in which the *Odalicks* ſleep ſeparately. They are well lighted by night, and there are a number of old women conſtantly on the watch, to ſee that nothing indecent paſſes amongſt theſe poor cloiſtered girls. I have read, but I do not recollect where, that the *Odalicks* formerly had their cucumbers (which are cultivated to the greateſt perfection in Turkey) given them whole, but they are now cut in ſlices, to prevent their applying them to an uſe, which they were at that time accuſtomed to convert them to. For the information of the Engliſh reader the Tranſlator thinks proper to add, that he has ſeen the Turkey-cucumber in hot-houſes; its colour is a beautiful ſky blue, the rind is delicately ſmooth, its ſhape long, ſlender, and uniform; much reſembling the deity worſhipped by the ladies of antiquity, under the name of *Priapus*.

† In 1667 *Zachi-Haſſaki*, a Cretan by birth, cauſed a young *Georgian* girl, of the moſt exquisite beauty,

with her menaces, I replied that I had not fought the honour that had been done me, and would very gladly forego it; and I begged the *Sultana* to assist in delivering me from a place, wherein I run such a hazard of my life.

The jealous Sultaneſs, continued *Zambak*, at theſe words embraced me, and promiſed me her friendſhip, and an advancement of fortune. In ſhort, this ſubtle woman engaged the Sultan to reward the ſervices of the *Kiaia* of the Sea, by giving him a wife from out of the Seraglio\*. Yeſterday Sultaneſs *Lale* came to tell me, that I was to leave the Seraglio, and to marry this man. She made me many handſome preſents, and aſſured me, that the Sultan would ſee that I had a ſuitable portion.

Thus I have told you, ſaid *Zambak*, what happened moſt remarkable during my reſidence in a place, where I expected

to be ſtrangled, for diſputing with her the heart of *Mahomet IV.* This Prince, though greatly incenſed againſt *Zachi*, did not think fit to puniſh her for the murder.

\* This is the greateſt honour a Turk can poſſibly arrive at, even though his wife ſhould have been introduced to the Sultan's bed.

to make no small figure. It is the prophet, doubtless, added she, throwing her arms round *Mustapha's* neck, who has punished me for being so desirous to leave a brother, that is worthy of all my affection.

*Mustapha*, who is certainly the best-natured Turk in the whole empire, was affected with his sister's repentance, and held her for some time locked in his arms. I was not so easily cajoled, but in my situation it was best to dissemble my opinion. We were all so overjoyed at this meeting, that we spent the greatest part of the night in mirth and festivity.

The next day I announced to my master a visit from his intended brother-in-law.

## CHAP. IV.

*What passed at the Kiaia's visit—an imprudent resolution of mine.*

**C**Urgi Nebi, Kiaia of the sea, was a man about sixty years of age, strong and vigorous, but very ill-favoured; with the most forbidding countenance I ever saw: he had all the vices of a Turk, and none of the good qualities. As *Mustapha* had always lived in a retired manner, he did not know this officer, who prefaced his proposal with an exaggerated account of his wealth and interest; he added, with an air of as much gallantry as he was capable of shewing, that he hoped to have more reason to be satisfied with *Zambak's* merit than her fortune.

In short, he behaved like a Courtier, who, having run through his fortune, seeks to repair it, by marrying with the daughter of a rich financier. The *Katacherif*, which made part of *Zambak's* fortune

fortune, was for *twenty purses*\*, and the *Hassaki* had given her as much in diamonds.

*Mustapha* returned his compliments with great politeness; and, although he would gladly have been without such a brother-in-law, yet he was polite enough to disguise his sentiments, and make many professions of friendship for a man whom he hated at first sight.

*Curgi* came at last to talk of his daughter, and told my master he might make what settlement† he thought proper

\* About 1300 l. sterling, or 30 000 French livres. When a Turk is honoured with a wife from the *Seraglio*, the Grand Signior gives a fortune with her which the husband cannot dispose of without security for its being paid to her, if she becomes a widow; or into the Imperial Treasury, if she dies without male heirs. Thus the husband is only a Trustee for his wife's fortune.

† When a rich Turk marries, he is oblig'd to settle a jointure upon his future wife, which she, or her friends, claim in case of divorce, or his dying without male issue, to whom the settlement descends (for the daughters inherit nothing) without any provision being made for the mother. Turks of middling fortune marry without any such settlement; but if the wife is divorced, she is to be provided for during life, or until she marries again, which rarely happens, because she enjoys full liberty after her separation. Thus divorces are uncommon amongst the poorer sort of people, this rare privilege being only within the reach of the opulent.—  
*It is so in England.*

upon

upon her. At length he took leave, and many compliments and proffers of service passed on both sides at parting, which were equally sincere.

The *Kiaia* of the sea was scarcely gone out, before *Zambak*, who had concealed herself, and heard the whole conversation, came, and kneeling, begged her brother not to marry her to so disagreeable a man. I thought she would have gone distracted when *Mustapha* told her, it was not in his power to prevent it, as he had received his orders from his master.

I did all in my power to make *Zambak* submit with cheerfulness to the Sultan's disposal of her. I passed the night with her, and there were moments of it in which I blessed the jealousy of the favourite *Sultana*, as it convinced me of the excellence of *Checher-pa's* secret. She had reason in saying the most experienced might be deceived by it. This flower, which is lost for ever the moment it is gathered, seemed to be renewed, only to be plucked with more difficulty.

After one of those moments of rapture, when lost to ourselves, the power  
of

of satisfying our desires fails us, otherwise than by pouring out the tender effusions of our souls, I promised *Zambak* to follow her to the house of that husband she was forced to accept. It was with difficulty I prevailed on *Mustapha* to consent to my changing my master. He wanted to present me with a *Kebin*\*, but his sister prevented it by telling him, she would give them herself, after I had been a little time in her service; and I very simply consented that it should be so.

*Mustapha*, who readily saw through our design, very discreetly pointed out the danger we ran with a man of *Curgi's* disposition. It was all in vain; my fate was determined, and I was to be the most miserable of slaves after having been the happiest.

\* Letters of freedom.

## CHAP. V.

*Zambak's marriage—my master changed greatly for the worse.*

**Z**AMBAK delayed her marriage under a variety of pretences; at last the *Kadilefker* joined *Curgi* and her together, but not before she had taken the proper step to prevent his disfiguring her.

It was not without reason that her husband boasted of his wealth, which appeared in every part of his house. Besides a great number of slaves of both sexes, he was supposed worth an immense treasure, which he had acquired by piracy.

Far from *Zambak's* and my expectation, I was put amongst the slaves who rowed in his galleys; this distinction I owed to the robustness of my appearance. I was shut up in *Curgi's* Bagnio, and loaded with a chain of twenty pounds weight. This was the more grievous, as I had never worn one before of more  
than

than two pound; and I never wore one at all while I was with *Mustapha*, but when I went into the City, by way of badge.

I now was badly fed; I lay hard; and was regularly beaten; but had full leisure to repent my folly in leaving *Mustapha* to follow his sister.

After having been a month in this pleasant situation, I was ordered to my old master's, to carry thither a part of the baggage belonging to *Curgi's* daughter, who was now married. I there saw *Tonton*, who scarcely knew me, so much was I altered. I related the misery I had endured, and the poor girl, who had always had great charity for her neighbour, shed tears at the story of my sufferings. By her means I got to speak to *Mustapha*, with whom she was still in as high favour as ever.

This worthy *Musulman* embraced me, mixing his tears with mine; for I could not help shedding many at the sight of a man, in whose service I fared much better than I now did. *Mustapha* promised to use his utmost endeavours to get me back again; and accordingly went the

the next morning to ask me of *Curgi*, who denied his request in a rude manner, giving no other reason for it, than that he had not slaves enough to make up the compliment of two galleys, which he intended for sea very shortly.

The generous *Mustapha* offered him the choice of two slaves, expert rowers; but to no purpose; the accursed *Saracen* had taken it in his head that I should learn to row, and could not be persuaded to the contrary. For fear I should give him the slip, and run to his son-in-law's, he had me confined at a distance from his house, where I was employed, with a number of other poor wretches, in cleaning a stinking drain, which received all the filth of it.

This work is generally done by Jews; but *Curgi*, who never neglected an opportunity of making money, had exempted them from it, in consideration of a large sum, and had set his slaves, who were not able to buy it off in the same manner, to work at it.

This Musulman-miser would have been able to have given lessons of thrift to the most covetous amongst Christians.  
His

His avarice was become proverbial amongst his slaves.

I was in no want of money, and had even offered a fine for being excused this filthy labour; but *Curgi*, for the first time in his life, refused taking it. I was at a loss to account for his refusal, and it was not until some time after, that I learned he harboured violent suspicions of my correspondence with *Zambak*. In order to punish me, therefore, for a crime he had it not in his power to convict me of, he refused to sell me to *Mustapha*, and employed me in the most laborious offices, waiting, without doubt, for a colourable pretext to burn me alive.

The soles of my feet, and my shoulders, have often suffered for my indiscretions; and I never enjoyed so much pleasure with *Zambak*, as I underwent pain from the correction of her husband.

## CHAP. VI.

*I am invited to an Interview with Zambak—an unlucky accident in consequence.*

ONE evening as I was returning from my work, a woman, wrapped up in a *Feradgee*\* beckoned to me, whom I found to be *Tonton*. She gave me a purse of money, and bade me, in as few words as possible, to present it to the youngest of the two overseers, it being the reward he had been promised for introducing me to *Zambak*, which he was able to effect, as being an eunuch, and in expectation of an employment within the *Haram* of *Curgi Nebi*. Having said this she left me.

I passed that night in thinking what I had best do. To attempt seeing *Zambak*, guarded as she was by slaves and eunuchs, in the interest of their master,

\* The *Feradgee* is a kind of long cloak, with a hood to it, commonly worn by the ordinary sort of women, when they walk the streets.

appeared

appeared a very desperate enterprize. I had no reason to doubt the malignity of his disposition towards me, which might yet be encreased by any fresh cause of disgust; and this would be giving a just pretence of punishing me to one, who already was cruel enough to beat me without any. My evil genius, however, over-ruled these prudent reflections, and I resolved, whatever might be the consequence, to revenge myself of *Curgi*, as I had before done of *Ibrahim*. The next day I met with my future conductor, and privately gave him the purse, which he took with as much caution as I presented it. He set me to work as usual, but about noon took me aside under pretence of sending me for something he wanted, and bid me prepare myself to go with him the following night.

It will readily be supposed that I was no delicate object by the time my day's work was finished; however, I made myself as clean as I possibly could. About midnight I heard the Bagnio-door open, and my name very audibly pronounced. I pretended to awake, and express resentment

sentment at being disturbed out of my sleep. After calling me several times, and finding that I did not stir, my conductor went to seek for a light, and coming to where I lay, gave me several blows with his fist to make me get up, as I pretended to be still asleep, and to be very unwilling to rise.

This farce was very well performed; I could only have wished that the performer, who sustained the principal character in it, had not acted the *beating part* so naturally, which could not, however, have been omitted, as being essential to the *piece*, in order to give it probability in the judgment of the spectators.

We left the bagnio, which was next our master's garden, the wall of which we climbed, not without great difficulty on my part, as well from its height as the weight of my chain. When we had got over into the garden, the eunuch concealed me in an arbour, and went forward to reconnoitre. He returned in a short time, and I submitted to be led by the hand, without uttering a single word. As we crossed a *parterre*, we  
imagined

imagined we saw somebody coming towards us; upon which my guide took to his heels, and left me. In following his example, I fell over head and ears in a basin of water. Though I stood in much need of washing, yet I did not remain long in this bath, the coldness of which brought on a cough, and I was almost suffocated in endeavouring to stifle it.

In such a situation it was not practicable to proceed onwards, so I told my guide when he came to me, that I had much rather return than go on, and hazard the loss of my life by restraining my cough, or a discovery by giving vent to it. He gave into my proposal, and we regained the foot of the wall.

## C H A P. VII.

*More unfortunate consequences of my attempt to see Zambak.*

**T**HE eunuch, who had the greatest regard for his own preservation, ascended the wall first, and got down again without any accident; but I was far from being so lucky, for in my descent my chain got entangled with the ladder we made use of, and one hand not being sufficient to disengage it, I employed both, and falling backwards I broke my leg betwixt two steps of the ladder, and remained suspended with my head downward.

I roared out in a horrid manner, without any regard to the danger of a discovery. The eunuch, who, notwithstanding his cowardice, did not want for presence of mind, drew his poniard, and threatened to bury it in my heart if I uttered the least cry. The fear of present death got the better of my pain. He got my leg free in the best manner  
he

he could, and seated me on the ground; after having concealed the ladder, he took me on his back, and conveyed me to the bagnio, where he left me to groan and lament my misfortune as much as I chose.

My cries had occasioned a general alarm; lights were brought, and the eunuch told those who surrounded me that I broke my leg, as I was walking near him, but in what manner he could not say. If he accounted for my being with him at such an hour, I was not in a condition to hear in what manner, for I fainted away, and was assisted by my comrades with a christian charity, to which, from the occasion of my meeting with this accident, I was no way intitled.

A slave from *Hamburg*, who was a good Surgeon, recovered me from my swoon, by the pain he put me to in reducing my fracture. I acquainted *Mustapha* with my misfortune, who came to comfort me, and gave me money to buy medicines, and forward my cure. He sifted me with so many artful questions, that he discovered in part the cause

of my accident, and I confessed the rest. From him I learned that *Curgi* had some suspicion of my connection with his wife, all which *Tonton* had communicated to him, who seeing *Zambak* from time to time, had been told by her, that her husband had not scrupled to declare, he intended to kill me by hard usage.

However, my master, who had heard of my accident without being told the cause of it, did not seem to pay any regard to it. The *Hamburger* visited my leg regularly, and I paid him for every visit, to get rid of him, and upon my legs the sooner. *Mustapha* came as often as he could with secrecy to administer consolation, and to bring news of *Zambak*, which came to him by way of *Checher-para*.

The wife of *Curgi* was exceedingly concerned for my misfortune, and had resolved, however great the mortification might be to her, not to risk an interview. I for my part should have been well pleased to have been cured of my broken limb, as easily as of my regret on that account.

CHAP.

## C H A P. VIII.

*I am taken to sea—cruel usage on board  
the galley.*

THE time being now arrived for putting to sea, *Curgi* made the review of his crews. I walked but badly then, and as I passed before him I took the liberty to represent to him that I should be of little service on board the galleys. I want not thy legs, answered he in a rough tone, it is enough that thou hast two arms; and so saying, he gave me five or six smart blows with a supple jack over both shoulders, as if he meant to try them.

*Mustapha*, who, under a feigned name, had been endeavouring without effect to obtain my ransom, came to me, and took his leave some few days before we embarked, presenting me at the same time with twenty *sequins*.

We were fitted out for a cruise in the *Mediterranean*. Surely the life of a slave in a galley is a most miserable one! Hea-

ven keep all honest men who have broken legs from it! That inconvenience prevented me from rowing as well as others, for which reason I received many a stripe, a discipline which had been recommended for me.

One day that we could sail, I had laid myself along to sleep, when a dog, belonging to *Curgi*, finding something agreeable in the smell of the bandage about my leg, or being hungry, I know not which, set his teeth into it, which made me start, and my whole leg, which had the chain about it, fell upon the creature, and sent him away howling. The master asked, who had hurt his dog? when a *Genoese Renegado*, who, unfortunately for me, had seen the whole transaction, related the circumstances of it greatly in the dog's favour. *Curgi* immediately ordered the *Falacca* to be brought, and I received two hundred blows on the soles of my feet, in part of four hundred, which was my punishment.

It is impossible to conceive a pain more sharp than that I felt. I lost my senses. I have often received the *bastinado*,

*tinado*, and have had a pretty large share of blows upon my shoulders with a supple-jack, but they were all but tickling with a feather, compared to what I then felt.

The execution was scarcely over, when we descried two galleys making for us, with sails and oars. We cleared for an engagement, and I was thrown under the seat for dead, with no more ceremony than would have been shewn to a brute creature in the like condition.

## THE KINSMAN

### CHAP. IX.

#### *An engagement with two Maltese galleys.*

THE galleys were presently known to be enemies. My comrades concealed, as well as they were able, their joy on the sight of the colours of the Knights of *Malta*. I, for my own part, though I expected nothing more than death, pleased myself with the hopes of deliverance from captivity one way or the other. No enemy besides could have attacked Turks with the bravery that these galleys engaged ours: we were in an instant involved in fire and smok. *Curgi Nebi* had a great share of courage; he valued not danger, and he gave his orders with a wonderful degree of coolness. It is not to be admired if I, who had never seen any thing so horrible as this engagement was, invoked every saint in the calendar. I can safely say I was never half so devout in my whole life.

The

The fight continued for near an hour with pretty equal success; when a cannon ball deprived *Curgi Nebi* of life. The slaves shouted for joy. *The dog is dead*, cried out those who saw the effect of this lucky bullet, and this was all his funeral eulogy. Earnest as I had 'till then been in my devotions, I could not help joining in the general gladness, on so joyful an event.

As soon as the death of the *Kiaia* was known, the spirits of the Turks began to sink, and they prepared for flight. We were so desirous of being taken by the *Maltese*, that we did not obey our orders; and resting upon our oars, gave the galley an opportunity to board us.

It is rather speaking improperly to say *we*; but although I was at that time useless as a rower, yet I think I may employ the *first person plural*, since if I was deprived of my limbs, I backed my comrades with my earnest wishes for a general deliverance.

The *Maltese* galley engaged with the other belonging to *Curgi* had been damaged by it; which being seen by that which had attacked us, it went to

its assistance, in order to give time for repairing the damage, having perceived that ours intended to sheer off. Though the Turks killed many amongst us with their sabres, yet the rest could not be made to use their oars, so that our galley went only with the wind, and we were presently overtaken by the *Maltese*. Several of the knights had boarded us sword in hand, when the colours were hoisted on board the damaged galley, and a gun fired as a signal of distress.

It was with the utmost grief that we saw ourselves forsaken by our deliverers, who preferred the assistance of their friends in distress to certain victory.

## C H A P. X.

*The galley arrives at Constantinople—  
I am again sold.*

WE were now obliged to take to our oars, and the galley steered for *Constantinople*. The galleys entered the canal, rowing leisurely along. Ours had a black flag. The Turks standing on the shore saw us land with fewer marks of concern than we discovered.

The Grand Signior certainly receives more legacies than any individual in the known world. He inherits the fortune of all who leave any thing behind them, whether they die in his service, or by his orders. He allows the widows just as much as is sufficient for their maintenance; and as for the children, they are taken into the Seraglio, where the girls are brought up with the *Odalicks*,

and the boys with the *Azamoglans*. According to their merit they may expect promotion. In that country every one must be himself the founder of his own fortune.

This policy, which, by thus oversetting families, keeps every one dependent, prevents individuals from becoming too powerful, and attempting any thing to the prejudice of their sovereign.

Slaves making a part of every one's wealth, we of course became the property of the Grand Signior, who, to punish our disobedience at so critical a juncture, condemned us all to be thrown into the sea\*. Our sentence was, however, at last mitigated to a decimation.

I escaped the punishment, after passing one night in a state of cruel suspense, betwixt life and death. The poor

\* Formerly when any person was ordered to be thrown into the sea, he was sewed closely up in a leathern sack, and, by way of refinement on this punishment, a dog, a cat, and three days provision were put into it with him. But this is at present disused, and the criminal has his hands and feet tied, and a weight put about his neck. In this way women are punished, who are taken in open adultery.

wretches on whom the lot fell were instantly drowned; the rest were closely confined. As fortune would have it my surgeon was not amongst the number decimated, and he employed the few days we remained together in curing all my hurts, whether of late or of long standing.

I was the last unfold of all *Curgi's* slaves; as it may easily be imagined that I was not a very saleable commodity. I found means to make *Mustapha* acquainted with my situation, who happened to be sick at *Galata*. Not being able to come himself to *Constantinople*, he had desired a friend to purchase amongst *Curgi's* slaves one called the *Parisian Scholar*. This man, when he came to bid for me, supposing *Mustapha* not to be in earnest, returned without even asking the price I was to be sold for, and wrote to his friend to know if he was really determined upon throwing his money away on so bad a purchase. *Mustapha* sent word back by express, that I was to be bought at any price.

Whilst messages were sending backwards and forwards, I became the property

perty of a *Scherif*\*, who bought me for twelve *sequins*, and I was carried to his house, not being able to walk thither.

\* A Descendant from *Mahomet*. They have a privilege peculiar to themselves, of wearing green turbans, which they make of a very large size.

## C H A P. XI.

*In which are related the arguments made use of by Mahomet's relation to work my conversion.*

**M**AHOMET's Kinsman treated me with great tenderness. My wounds were regularly dressed and taken care of, so that at the end of a month I could go about as usual. I was unable to account for this man's kindness, which I had by no means been able to merit. *Mustapha*, as soon as he grew better, returned to *Constantinople*, and had easy access to me in the house of *Omar Fetatz*, my new master. He was as much at a loss for the motives of his behaving towards me so different from other Turks.

The son of *Sulmen* informed me, that his sister had lived with him since the death of her husband; he acquainted me likewise with the disagreeable life he led with the daughter of *Curgi Nebi*, who perfectly resembled her father in disposition.

sition. He had suffered great disquietude from her haughty, and ungovernable temper, and had been obliged to keep his sister and *Tonton* entirely at *Galata*, in visiting whom now and then at that place consisted the whole pleasure of his life.

*Mustapha* offered *Fetatz* twice as much as he paid for me, but he would not hearken to the proposal, his reasons for which sprung from his great zeal for the propagation of the prophet's law. He said he had discovered in me a docility of temper, which led him to hope, that through gentle treatment, joined to his exhortations, I should be induced to embrace the *Mahometan* faith.

*Mustapha* would have been a bad man had he endeavoured to hinder my conversion; he therefore greatly, and with much sincerity, commended *Omar* for so laudable a zeal, as well as for the method he took, which was a more certain one to make proselytes, than the blows made use of by others towards their converts. *Zambak's* brother told me, with much satisfaction, the good design which *Fetatz* had entertained,  
and

begged me to listen to the voice of the prophet, who had not disdained to speak to me through the mouth of his cousin.

There was now no room to doubt that *Omar's* kindnesses proceeded from his regard for religion; and he confirmed it himself shortly afterwards, by delivering a discourse which he had been preparing from the time I first came to him. He begun with the excellence of the prophet's mission, and he next explained the several mysteries contained in the book sent from heaven to *Mahomet* \*.

If I had not been well acquainted of the danger there is in making free with *Mahometanism* before a Turk, I should have indulged my laughter, which I could scarcely contain, whilst *Omar*, with great gravity, was relating the whimsical reveries of his relation.

\* *Hali*, the son-in-law and companion of *Mahomet*, says, the *Alcoran* was intended for him, but that the angel *Gabriel*, through a mistake, brought it to his father-in-law. According to *Mahomet* the angel was three and-twenty years in bringing the *Alcoran* to him; it is, therefore, something strange, *Gabriel* should not have discovered his error in so long a time.

For

For, in short, how was it possible to preserve a steady countenance, when I heard it seriously asserted, that *Mahomet* went through the seven paradises, and examined every thing particularly in them, yet returned time enough to his chamber to prevent a pot of water from oversetting, which the angel *Gabriel* had struck with his wing when he took him?

That of these seven paradises, the first was of fine silver; the second of fine gold; the third of precious stones; the fourth of emeralds; the fifth of crystal; the sixth of vermilion; and the seventh a delightful garden flowing with honey, wine, and milk; that all these were filled with a number of pretty things, especially of handsome, good-natured girls, so very beautiful, that if they were but to thrust their heads out of a window, they would illuminate the world more than the sun at noon-day.

That before the throne of the Almighty stand fourteen lighted candles, of a size which it would require a man to travel continually for fifty years before he could circumscribe; but the impostor does not say whether he is to go on foot,

or

or on horseback. Nobody surely but a man labouring under the attacks of a fit\* of sickness could have thought of such absurdities.

On such foundations were constructed the arguments used by *Fetatz* for my conversion. I do not mean to derive any honour to myself from the reluctance I have ever shewn to profess a religion fraught with such puerilities, to say no worse of them. Little as I knew of my own religion, it was sufficient, with some share of good sense, to enable me to see how much the principles taught me in my infancy were before such ridiculous impertinences†.

\* *Mahomet* was afflicted with an Epilepsy, and he took advantage of this to represent his fits as so many visions, during which the angel *Gabriel* revealed the divine will to him.

† *Mahomet* frequently contradicts himself. In one place he says the angel *Gabriel* brought him the *Alcoran* chapter by chapter; in another he affirms, that the doctrine included in that book was revealed to him in visions, which were no other than the fits he was so much subject to. He had taught a pigeon to rest upon his shoulder, and peck his ear, and he made the simple multitude believe, that the angel *Gabriel* spoke to him under this shape. The fact is, that he composed the *Alcoran* with the assistance of *Batiras*, *Sergius*, a Nestorian Monk, and some Jews, several of whose ordinances he has preserved, such as *circumcision*, *abstaining from swine's flesh*, &c.

C H A P.

## CHAPTER XII.

*Ill success of Omar's endeavours to convert me.*

SOME certain people will, without doubt, make themselves very merry at finding me talk in a language so directly opposite to my conduct: But I regard that very little; whatever is right must always be so: and to let them see that my connections with the Turkish ladies were rather consequences of my extreme youth, and the particular circumstances of accidental situations than of any depravity of heart, I will give them another *touch* of morality, which has made a great impression on my mind.

This is, that it were greatly to be wished that Christians would observe the precepts of their pure religion, with as much exactness as the Turks do those of their corrupt and false faith. It is true that they have bad men amongst them as well as we, but with this difference; that

that whereas ours make a boast of their impiety, the worst amongst the Turks conceal their wickedness all in their power.

I had lived long enough amongst the *Musulmans* not to be ignorant of their customs, in point of religion, with respect to their slaves. I knew that the least trifle was of consequence enough to make a Christian be forced to change his religion. Touching an *Alcoran*, for example, entering a Mosque, putting on a turban, are any of them sufficient to cause a man to be either circumcised or burnt.

Not all the Potentates on earth can save a Christian from the flames, who should refuse to become a *Mahometan*, after having pronounced these words: *La Illabe Illa Alla; Muhammed Resoul Alla\**.

\* *There is no other God but God; Mahomet came from God.* Pronouncing these words, and holding up a finger, will infallibly put any one in a way of being circumcised. A devout *Musulman* ought to know that the *Alcoran* consists of 60 chapters, 6,236 verses, 77,639 words, and 323,015 letters. There are some who carry their devotion so far as to subdivide the verses, words, and letters of each chapter, and then make a recapitulation of the whole.

The

The more pressing *Omar* was with his lessons, the more I was on my guard; as I was well assured he would shew me no favour, on account of his family. I never entered into any dispute with him; my constant answer was, that I did not intend to change my religion. This answer did not abate his zeal, and he behaved to me with the same gentleness as ever. Whenever I was at leisure I was allowed to visit *Mustapha* at his own house.

## C H A P. XIII.

*Some account of Omar and his family, with  
a word concerning his fair niece.*

**O**Mar Fetatz was about sixty years of age, he had had four wives according to the permission of the law, but they had no children by him. He followed no employment, but filled up his time in converting his slaves, and educating a niece, who was intended for the bride of some *Scherif* like him, persons of this family never marrying out of it. His family consisted of a *Spanish* woman, who was become an apostate, an *Englishman* who was near being so, a *Mal'ese*, and myself.

This good man had renounced all thoughts of womankind, herein following a precept of his religion, which he expounded literally; for he was no longer in a condition to comply with that excellent injunction of the *Alcoran*:  
*Visit your wives and concubines, for ye are  
as necessary to them as their vestments,*  
and

and they are as necessary to you as your vestments. If the Grand Signior observed this direction strictly, he would be pressed to death under the weight of all his vestments.

*Omar*, as I have before said, had given me leave to go to the house of my old master, a privilege which I made use of as often as I could. I lived with this generous Turk not at all on the footing of one who had ever been his slave. With him I made myself amends for the abstinence from wine which I was obliged to observe in the house of the *Scherif*, who would have thought he should have merited the wrath of *God's Ambassador*\*, if he had permitted the use of this forbidden liquor in his house; and this is not to be wondered at, in a man whose zeal for his religion had induced him to make three journeys to *Mecca* and *Medina*†.

*Mustapha*

\* This is the highest title the Turks can give their false prophet.

† In *Arabia Felix*. It is the burial place of *Mahomet*, and is distant from *Mecca* about 240 miles. Every Turk is obliged, by himself or substitute, to make a journey thither once in his life. The camel that carries the presents sent by every Sultan on his ascending the throne,

*Mustapha* had presented me to his wife, not as his *quondam* slave, but as his friend, and this haughty woman received me with so much scorn and contempt, that if she had not belonged to a man who had conferred so many obligations on me, and I had opportunities, I should have put in practice the many winning arts nature had given me, out of pure revenge, and for the cruel satisfaction of seeing her languish for my person. But I had more regard for her husband than to make so ill a requital for his friendship; it was enough to have seduced his sister, without attempting the virtue of his wife: Besides which, she was no very tempting object, and I will not be sworn that this was not a more prevailing reason than all the rest.

My principal employment in the house

throne, is looked upon as holy. No Christian is suffered to come within 45 miles of this place on pain of death. Above the prophet's tomb, which rests upon the ground, they say, there is fixed a large loadstone, which keeps a gold crescent suspended, by means of iron inclosed within it; this is looked upon by the vulgar as a constant miracle performed by God in honour of his *Ambassador*. But the *Dervises*, and people who are more enlightened, understand well enough how it is done.

of

of *Fetatz* was to learn the *Arabic*\*. I spoke the Turkish language well; and with this help, and the instructions of my master, I made great progress in the other.

I had never yet seen *Nedoua*, my master's niece. He was very nice in the observance of the rules of decorum, and would have thought his ward dishonoured, if a Christian, though a slave, had seen the kinswoman of *Mahomet* without her veil. I had scraped acquaintance with the Spanish woman, who was a sort of governess to her, and she commended the beauty of her pupil very much, so that I was very curious to judge with my own eyes, whether she deserved the encomiums passed on her, and which her name seemed to imply†.

\* The *Arabic* is with the Turks what the *Latin* is to the European Nations. The learned amongst the Jews allow that *Arabic* is the *Hebrew* in its ancient purity.

† *Nedoua* signifies, as delightful as the dew of the morning.

## C H A P. XIV.

*My conversion attempted by a female of the family—I get to the speech of Mahomet's kinswoman.*

TO accomplish my design, I endeavoured to get into the good graces of the *Spanish Governante*, whose name was *Maraquilla*; and who, having changed her religion, was suffered to rule *Omar's* house. I soon became a favourite, though a rival stood in my way; this was no other than the *Englishman*, who, notwithstanding the antipathy betwixt the two nations, was in love with *Maraquilla*, and had obtained her promise to marry him, as soon as he had followed her example in changing his religion.

The alteration which the *Englishman* remarked in her behaviour, kept him stedfast to *Calvin*. *Omar*, surpris'd at

finding the Englishman backward to embrace a faith which he had before expressed a great liking for, enquired the reason of *Maraquilla*, who readily told it him; but this information, far from being disagreeable, was perfectly pleasing to him.

The Turks value the conversion of a *Roman Catholic* much more than they do that of a *Calvinist*, the religion of the latter differing less from *Mahometanism*\*.

*Fetatz* recommended it to this female renegado to catch me if she could, and not to be nice about the means. An excellent method this of making converts! *Maraquilla* was a lean, swarthy maiden, thirty-five years of age, according to her own reckoning: But, without disputing the article of virginity, it was plainly to be seen, that she had deducted the time she was at nurse and school from the total of her age.

This lovely creature made several very

\* This is a reflection upon the Protestant Church; how well founded I leave all good Protestants to judge.  
*The Translator.*

plain advances, but I would not seem to understand them, and that for two reasons; the first, on account of her ugliness, and the second, because of the risk I ran with her as being a *Mahometan*. Since I had refused to marry *Zambak* and put on the turban, it is not to be wondered at if I felt great repugnance to undergo a painful operation for a woman like *Maraqulla*.

I endeavoured, however, to keep upon good terms with her. She had appointed me to wait in the apartments of *Nedoua*, but I was still never the nearer; a veil, which I often cursed in my mind, was constantly opposing itself to my curiosity, and I had never been with her but in the presence of *Omar*, or her Governante. I tried several methods, but without success, when I resolved to make use of the source of all my delights and mortifications; I mean my flagelet.

It seemed as if, contrary to what had happened before, my music made very little impression on the ears of the family. I had the more reason to be surprised at this, because it had always procured me

great attention, though often to my sorrow. I had played for several days successively till I was weary, without any person honouring me with taking notice of it. I was really vexed at being thus disregarded, and knew not what to do next, when one day being alone in the garden during the *third prayer*\*, I saw a person with a veil making signs to me with an handkerchief to come near the terras† where she stood. I hastened towards her, not doubting but it was *Nedoua*, as my master and *Maraquilla* were at the mosque.

It was indeed *Nedoua*, who asked me, as soon as I was within hearing, if it was

\* The *first prayer* is before sun-rise; the *second* at noon; the *third* betwixt noon and sun-set; the *fourth* after sun-set; and the *fifth* at half an hour after one in the morning. At these times the *Muezzins* go up into the Minarets of the Mosques, and turning themselves towards *Mecca* give notice, with a loud voice, for every one to go to prayers. There are no clocks in *Turkey*. The Minarets of the Mosques being very high, blind-men are usually made *Muezzins*, that they may discover nothing that is doing in the neighbouring houses.

† Every house in *Constantinople* has a flat roof to it; besides which, there is none without a terras towards the garden.

I that

I that had for several days past disturbed her with sounds so harsh that they made her blood run cold. Surprised and disappointed as I was, I owned the charge, telling her at the same time, that since my melody had the misfortune to displease her ears, it should for ever cease; nay more, I would instantly break my instrument to pieces.

## C H A P. XV.

*An unseasonable interruption—prudence  
no barrier against desire—Maraquilla's  
incontinence.*

N O, no, Christian, said she, perceiving me about to be as good as my word, I am unwilling to deprive you of an amusement, but I could wish not to hear so shrill an instrument again. Shew it me, added she, stooping, and stretching forth her hand. She was so high above me that I could not easily do as she desired; but there was a little shed near where I stood, used for locking up the tools of the garden. I climbed the door of this shed, then getting on the roof, I mounted from thence upon the terras, and all this I performed in an instant.

*Nedoua* was surprised to see me so near her, and was leaving the place, when I, gently laying hold on her cloaths, presented my flagelet in a kneeling posture. She took it reluctantly. After keeping  
it

it some little time under her veil, she returned it to me, and I took that opportunity of kissing her hand, whilst she made some slight efforts to draw it back. The other hand coming to its fellow's assistance, I seized and kissed that likewise. Whilst I was thus kissing, first one hand, and then the other, I heard *Nedoua* fetch a gentle sigh.

I arose from off my knees, and taking her in my arms, led her gently into her chamber. I found not the least resistance. I entreated her in the most earnest manner, to permit me to see her face. Whilst I was doing this, I heard the first door of her apartment unlock. This was always carefully fastened when she was left alone. Hearing this I thought it time to decamp, which I did the way I came.

I concealed myself in the garden, that I might recover from my hurry of spirits. I pleased myself with recollecting every particular circumstance of an adventure, from which I had reason to promise myself such happy consequences. The sample I had seen of the beauty of the prophet's kinswoman, made me judge

highly in its favour ; and from the slight opposition with which *Nedoua* had resisted my desires, I concluded, that if I could but meet with her alone once more, she would be mine.

Those cruel apprehensions which were constantly haunting me during the course of my other amours, were now all vanished. The fire and bastinado appeared but as idle phantoms, fit only to discourage dastardly souls ; mine seemed superior to all such paltry dangers.

Besides, thought I to myself, what have I to fear for the consequences of such an adventure ? Am I not fully prepared against them, in being possessed of the admirable secrets of *Checher-pa* ? I have tried them both, and am convinced of their efficacy.

Thus did I lull my fears to sleep concerning what might be the event of the alliance I had projected with the prophet's family. I had no hopes of meeting *Nedoua* alone but on the same day, which was Friday. I wrote her a note, in which I begged her to feign indisposition, that she might not go to the  
Mosque.

Mosque\*. If, said I, she pretends to be ill, I am sure of her; if, on the contrary, she does not, I will wait with patience, until by my assiduity I shall have wrought her into a more favourable disposition.

Full of these flattering ideas I went to bed (for I was indulged with one in this house) and fell into a most profound sleep, which had locked up all my senses so fast, that I did not perceive *Maraquilla* had laid herself by me. I was awaked by a proceeding of hers, which was no proof of the chastity she made boast of. If at that instant my situation gave her expectations, they were in an instant frustrated, when I opened my eyes, and found *Maraquilla* not to be the charming object

\* Friday is the sabbath of the *Turks*, because on that day of the week *Mahomet* was born, and was on that day driven out of *Mecca* by the *Coraisites* his countrymen, who had discovered some of his impostures. He retreated to *Yatrib*, about 180 miles from *Mecca* towards Syria, and Egypt. This memorable retreat is what the *Musulmans* name *Hegyra*, or the persecution. It began on the 6th of July, in the year of Christ 622. *Yatrib* was afterwards named *Medinal-al-Nabi*, the City of the Prophet, and now called *Medina*. *Mahomet* afterwards defeated the Jews and the Christians, and forced the *Coraisites* to sue for peace, and acknowledge him as Prince, Lawgiver, and Prophet of the *Musulmans*.

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which

which had presented itself to my imagination during a pleasant dream.

In vain had she approached me in all the majesty of her naked charms; I returned her caresses with loathing and disgust. I judged her to be acting in concert with *Omar*; I thought I heard him at the door accompanied by the *Kadi*, and I figured to myself the parade of a circumcision, the certain consequences of being discovered in such a situation with a woman who had embraced *Mahometanism*.

So strongly was my mind impressed with these imaginations, that I certainly behaved to her in a very rough manner. I kicked her out of bed, and apostrophized her in terms which must have made her heartily ashamed of herself, if she had been capable of it.

## C H A P. XVI.

*Advantages of a happy presence of mind.*  
—Visit to Mustapha—a conversation  
with Zambak.

I Quitted my bed, and went down to the stable over which I lay, and there placing myself betwixt two horses, waited 'till the tender *Maraquilla* should think proper to go away. I waited 'till I grew impatient, and going up into my room, found nobody there; yet I was certain *Maraquilla* could not have gone out without my seeing her. I searched about, and found, half way of the height of the wall on one side, a kind of window, through which I judged she came, and went away. I postponed 'till day-light a further examination into that passage, and slipped into bed, but had very little more rest that night.

The next day I heard that *Maraquilla* was ill abed; but I did not concern myself about that; her absence gave me an opportunity

opportunity to present my billet to *Nedoua*. I held it to her open, not chusing to give it in any other way for fear of accidents. However, she stretched out her hand for it, and I let it go; just as she gave it me back *Omar* came in; we were both confounded; I let it drop, but recollecting myself, picked it up and swallowed it, observing to my master that I was practising one of his lessons\*. The good man was so much pleased with what I had done, that he took me in his arms and embraced me. It was no large piece of paper, so that I easily got it down.

My joy was great when from *Nedoua's* behaviour I saw I had no reason to suppose her offended at my boldness. I was scarcely able to moderate it; and drew from her actions a favourable presage of my future success.

\* The Turks believe the name of God is written in invisible characters on every piece of paper they see lying before them. For this reason they pick them up, and swallow them; believing that when they pass over the bridge of fire which leads to Paradise, every piece of paper which they shall have thus swallowed, will be placed under their feet and defend them from the violence of the flames.

*Mustapha*

*Mustapha* came to beg my master would give me leave to go with him to *Galata* for a few days. *Omar* very kindly complied with his request, and I promised the *Scherif* to return on the Thursday following. I was in high spirits; *Zambak* and *Tonton* were the same through joy at seeing me. We passed four or five days in mirth and festivity.

I underwent some little uneasiness between brother and sister, who were both for having me married. To put an end to their importunities, I gave them room for hope, without making any absolute promise.

Although my thoughts were wholly employed on *Nedoua*, yet I had begun to renew my old correspondence with *Zambak*, who made many difficulties at first. She persisted in denying me every favour until I had ratified my promises before witnesses of her naming. There was too great a risk in acceding to a proposal of that sort, so I resolved to pique her delicacy and gratitude.

Have you reason to doubt, said I, the sincerity of a man who has exposed his life in the proof of his love  
for

for you? I shall always prefer yours to every thing in the world that is most engaging: You have not always acted in the same manner. I did not mean to reproach you, continued I, observing her to redden; you were not able to resist the prospect of grandeur which had got the better of love and every thing else; nor am I able so soon to get the better of the prejudices of my education. Though I wear the habit of a slave, I would wish to have my mind at liberty. Give me time to be fully instructed in your religion; I am in a way of being so; *Omar Fetatz* does his utmost to make a *Musulman* of me; but you may may be assured of this, that he will never be able to accomplish his purpose, if you are not a more prevailing argument with me than any one he can use.

I should not have borne the ill usage of *Curgi Nebi* with so much constancy, added I, perceiving the widow affected by my argument, but as I entertained hopes that *Zambak* would reward my suffering with kindness; and yet this very *Zambak*, who is the object of all

my wishes, leaves me to sigh in despair, after having gone through so much on her account. I then recounted, with some exaggeration the many blows which she had been the cause of my receiving. I painted, in the most lively colours with which my imagination could furnish me, the misery I underwent with a limb broken in her service.

Such, continued I, were my sufferings, you know yourself the sole occasion; I think lightly of them; I am ready to suffer still more, provided I have your love; but do not embitter my delights with suspicions, which affect my mind much more than the blows your husband gave me, did my body.

## CHAP. XVII.

*Which concludes with my becoming the Kinsman of Mahomet.*

**D**URING this pathetic discourse, which I had delivered with suitable action, *Zambak* had preserved a profound silence, except now and then that she fetched a few broken sighs. You must then compleat my ruin, cried she, throwing herself into my arms with an air of languishment. I resign myself to your discretion; but remember that if you deceive me, I will supplicate our holy prophet to revenge me of your perfidy, by not permitting you to taste the delights of his paradise.

I cared as little for the prophet, as for his paradise; so I told *Zambak* that I would submit with all my heart never to set foot in it, if I had any design of deceiving her.

I had brought *Tonton* some drugs, with which she mixed up a pot of pomatum, sufficient to make as many

*Houris* as there would be occasion for, and I took it away with me to *Constantinople*, whither I returned alone on Thursday according to my promise. *Maraquilla* was perfectly recovered, and I now waited with impatience to hear of *Nedoua's* sickness.

At length the day which I had so long expected, arrived. My master, his niece, and *Maraquilla*, went to the mosque, from whence *Nedoua* being taken ill during the prayer, was brought back. I was as much pleased to hear this news, as *Omar* was alarmed at it on his return\*. I learned from him that it was but a slight indisposition, yet it would prevent her going to afternoon-prayers.

Nothing remained for me to do now, but to get the *Englishman* and the *Maltese* out of the way, and then I should reign master of the house during the absence of *Omar* and *Maraquilla*, who were to go to the *Mosque* to hear the *Alcoran* read. These fellows were both of them great fots, and would never fail

\* When the women go to the Mosques, which is but seldom, they stay in the galleries, or in the porticos without; the men are below.

going to the bagnio whenever they had money. It was my intention to furnish them.

I attended *Omar*, and *Maraquilla* to the Mosque, and in going out took care to scatter about a couple of dozen of *Aspros* \* up and down the court, which my friends picked up very carefully as soon as they saw them. On my return I found them at the door; they asked me with great eagerness whether I would stay at home, whilst they went to the water-side to learn what news they could of their friends.

I was too complaisant not to grant them so small a favour; they went, and I bolted the door very carefully after them. When I was well assured that no one could come in without my leave, I flew upon the terras; from thence I went through a window that was left open into *Nedoua's* chamber; and found her lying upon mattraffies, asleep, or at least pretending to be so.—I lifted up her veil.

Never did my eyes behold so lovely a

\* A copper coin worth about an half-penny.

fight.

sight. Lilies, and roses; whatever can be imagined more beautiful, were pictured in her face. I was struck with wonder on beholding such a constellation of charms. My eyes were unable to stand the blaze of their lustre, and I removed them to a bosom—such a bosom—I must leave it to your imagination, gentle reader, to finish the piece; I am at a loss to proceed further in a portrait that calls for the hand of a greater master.

*Nedoua's* charms were in the bloom of sixteen; she awoke, and turning her eyes towards me, I thought all heaven was opening upon me.

My tongue refused to perform its office, and it was in vain I essayed to utter the transports of my soul. Without knowing what I did, I fell prostrate at the feet of this divine creature. A little recovered, I ventured to cast a look of timidity on her; encouraged with a gracious smile, I beheld the sun of her charms with undazzled eyes.

The niece of *Omar* stretched forth her hand with a childish air, and I seemed as if I would devour it with my kisses.  
Though

Though naturally bold, not to say impudent, in my behaviour to the Turkish ladies, yet the lovely *Nedoua* had inspired me with an unusual awe. This awe however, was vanishing very fast, and I had already offered some liberties which were far from being ill received.

I was not so easily satisfied—*Ettin bene Zaboun* \*, cried *Nedoua* in a tone of pleasure wrought up to pain—In short, I found myself at the *ne plus ultra* of delight, and one of the prophet's family.

\* I am sick.

CHAP.

## C H A P. XVIII.

*Distress of Mahomet's kinsfolks—Maraquilla's constancy.*

THE Scherif's niece had all the simplicity of her years. She proposed a number of questions in a strain of pure nature concerning that mixture of pleasure with pain which she had just experienced. A great talker would have taken up her time with a tedious explanation of the physical cause of this phenomenon; fortunately for her, I was not such a one; I made her comprehend it, much more to her satisfaction, by a few practical lessons.

Our cup of sweets was dashed with bitter. An accident which I had not provided against, threw us both into a dreadful consternation. There are certain moments when we cannot think of every thing.

I had thought of *Nedoua's* simar, and drawers, but had neglected the mattresses of white fatten on which she lay.

That

That which had supported the burden of our loves, discovered convincing proofs of its having been thus employed. I trembled at the testimony of such a witness. In vain did I wash it; in vain did I rub it; I only made its evidence more plain and clear.

*Nedoua*, who, notwithstanding all her simplicity, soon perceived the cause of my fright, increased my perplexity with her tears. What with the trouble I had to quiet her fears, and the labour I underwent in corrupting a witness so strongly against us, I was in a situation truly deplorable. At last I resolved to put it out of the way. It might be missed; but what then? such a piece of furniture may be lost, or moved out of its place.

I had got to my apartment, resolved to hide it where it should never be found, but observing some fowls which I had the care of, it came into my head to throw this mattraſs or cushion upon one which I would kill, and lay under the terras. Accordingly I laid it very exactly upon the blood of the strangled fowl, and instructed *Nedoua* to say that,  
having

having placed it on the balcony to lean upon, she let it fall over.

When I thought my master and *Maraquilla* were returning from the Mosque I left the beautiful *Nedoua*, first making her perform the ablutions\* directed by the law, but to another purpose. They came back, and my stratagem passed off very well.

However, I was far from being perfectly easy. I feared lest *Nedoua* should unwarily discover to *Maraquilla* what it concerned me much she should be ignorant of. Through her jealousy I should have been infallibly ruined. The honour of relationship to the prophet has not procured me the favour of his posterity.

That night *Maraquilla* came to my room: I received her rather better this second time, as I thought she came to bring me news, and as I might stand in need of her friendship. Her discourse was only of her passion; I gave her

\* Mahomet is regardless, so the body be kept clean, whether the soul be impure or no; a man and woman who should not wash themselves after their embraces, would be looked upon as *mordars* that is, unclean.

hopes,

hopes, and that was all. I know not whether she had conceived as great a passion for the Englishman, but according to her declaration, there was nothing she would not do, provided she could be mine.

The first objection I made was difference of religion; in return to this she offered to give up *Mahomet*, and return to the religion of her fathers. Here I interrupted her by representing the danger to which she would expose herself; for should a Christian turn renegado, and afterwards abjure *Mahometanism*, he would be burnt alive, if laid hold on by the Turks. *Maraquilla* then proposed returning within the pale of the church, as soon as we should regain our liberty, to accomplish which she had a number of projects, all very easy in the relation.

## C H A P XIX.

*Maraquilla plans an escape—The kinsfolks of Mahomet see each other every night.*

I Suffered *Maraquilla* to give a scope to her invention; she came to me every day with some fresh plan; I constantly raised difficulties, which only served to set her invention at work. Her favourite scheme was to disguise ourselves, and fly to the French ambassador's; from whence we might easily get into France. She had no mind to go to Spain, for fear of the inquisition. To this scheme was annexed the plan of a robbery, which we were to commit together upon the effects of our master, a robbery that would make us and our children easy for our lives. Such was the door through which *Maraquilla* intended to escape back again into Christianity. She quitted the scruples of her conscience on the subject of this projected theft by representing it in the light of a reprisal, the Infidels having, when they

took her, deprived her of a great deal of wealth which she was carrying home from *Mexico*.

I should have joined in any attempt to escape, which had been well concerted, and in which there had been the least probability of success, but I had not the smallest pretensions to make reprisals on the Turks, as they had never robbed me of any thing besides liberty. Therefore as well for the sake of my conscience, as on account of the little likelihood of effecting our escape, I left the direction of these plans to her that had invented them, waiting patiently to gain my freedom by some lucky turn, or through the generosity of *Mustapha*, whose slave I made no doubt I should again be. In the mean time I amused *Maraquilla* for the sake of *Nedoua*.

I had found means to visit that lovely creature by night, without the knowledge of any one. My room was separated from *Omar's* apartment by a small gallery which was made no use of; it was along that gallery that *Maraquilla* came to me, after passing through the window already mentioned. *Maraquilla* had the key of  
the

the door out of it into *Nedoua's* chamber, which joined to her's. I had intended to pass that way to visit *Omar's* niece, but I must either have got the key from *Maraquilla* by some stratagem, or have laid her asleep. The first was attended with some risk, the latter more practicable; I could easily have given the Spanish woman opium, and visited her ward whilst she slept, but that too had its inconveniencies. After much study I found out a method greatly better than either.

The garden gate was regularly shut every night; from the garden I could climb up to the terras, but to get into the garden was the difficulty; to force the gate was impossible; it was equally so to procure the key of it; how then was I to get in? Through the cellar window—That was the way I took. The cellar was under a part of the house; it had two windows, one towards the court, the other looking into the garden. By means of a cord with a couple of hooks, I climbed up to one window, and lowered myself down into the garden from the other; from the garden I gained the

terras, and creeping through a window I was presently in *Nedoua's* chamber.

What a sweet girl was this cousin of the prophet! She asked for a boy to add to the number of the *Scherifs* with an air of so much simplicity, that I could scarcely keep from laughing in her face. To please her, I told her I had been endeavouring to give her that satisfaction, but if she expected to have her wishes fulfilled, she must observe a most exact secrecy; this she very cordially promised.

Another fancy of her's was; that we should both declare to our cousin *Mahomet*, that the real intention of our mutual embraces was to raise up seed to him.

## C H A P. XX.

*A remarkable precept of the Mahometan law—Mahomet's cousin leads a joyous life.*

ABOUT this time I made a pleasant discovery, of a nature, with which I was till then unacquainted. My knowledge of women in France was very superficial; I had never known but such of their charms as they did not strive to conceal; and never having had any intimacy but with Musulman-ladies, I did not know that ladies professing the Christian faith were possessed of a certain natural ornament, which *Mahometans* of both sexes are obliged, by express command of their law, to forego.

I cannot think what *Mahomet* had taken in his head, when he laid this injunction on his followers. The ornament I speak of is so charming in itself, that the eye dwells upon it with delight. The founder of the Order of the *Golden*

*Fleece*\* had certainly an high opinion of it.

Be that as it will, *Maraqulla* having changed her religion, was obliged to conform in this respect; and I found her one day before a glass, complying with the precept here spoken of. *Mahomet* has ordered that both sexes perform the operation themselves. The Turks make use of a razor, or pincers. They have besides a certain earth, which, mixed with orpiment, produces the same effect. But the frequent use of this is attended with disagreeable circumstances; they therefore prefer the razor, or a little smarting, to a composition which renders

\* Philip the Good, Duke of Burgundy, instituted the order of the Golden Fleece at Bruges, in 1429, at the time of the rejoicings for his marriage with Isabella of Portugal. The occasion of it is said to be the discovery of a certain Fleece upon the toilet of a lady; which the courtiers laughing at very heartily, he told them he would make an order of it, which they should all be proud to wear. The fleece of a sheep, pendant to a collar, composed of gems and flints, is the ensign of this Order of Knighthood; with the following device, *Pretium non vile Laborum*. This order is now common to all the Princes of the house of Austria, descended from Mary, daughter of Charles the Bold, Duke of Burgundy.

the

the parts like morocco leather, and sometimes leaves ugly marks behind.

*Maraquilla*, as much surprized at being discovered as I was at the discovery, explained the meaning of it to me. I exhorted her not to neglect a ceremony so essential to the religion she had embraced, a ceremony too which would prove to the *Scherif* her being in earnest in her conversion.

I do not think our Ladies in France would as readily submit to a point of doctrine so absurd in itself.

What slave could be happier than I was? My amorous labours were divided betwixt *Zambak* and *Nedoua*; *Maraquilla* was at my service. My employment in the family could hardly be called work; I amused myself frequently with *Mustapha*, and Arabic went on as it would. The remembrance of my native country was lost amidst these pleasures. *Omar*'s zeal was not in the least abated though I was still incredulous, and his ridiculous discourses were the only mortifications I underwent.

Felicity like mine was too great to be of long duration.

A shocking catastrophe well nigh threw me into perdition, and made me feel all the horrors of a miserable death.

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## C H A P. XXI.

*The Cousins of Mahomet discovered—  
Tragical consequences of the intrigue.*

THE ease with which I introduced myself every night into Nedoua's apartment, and the satisfaction I found in the possession of so charming a creature, had rendered me perfectly careless with regard to Maraquilla. The amorous *Castilian* had come two or three times to my room, without finding me there. She was surprized at it, but took no notice to me, and placed herself on the watch in the gallery. She saw me pass through the cellar windows; and the next night watched in the garden, the key of which she kept. As soon as she saw me scale the terras, she was no longer in doubt of the object of my nightly

nightly visits, and the cause of her being slighted.

Stung with jealousy, *Maraquilla* was resolved upon my ruin. One night whilst I was sleeping, in all the security of unsuspecting love, in the arms of the *Scherif's* niece, he came, and gave me a stab in the side with a dagger. Roused by so dreadful a summons, I instantly perceived the danger I was in. *Omar*, now certain of my guilt, had changed his accustomed mildness into rage, and was lifting up his arm to repeat his blow, when *Nedoua*, awakened by my cries, threw herself towards her uncle, and received it in her arm.

The furious *Scherif* had now wrought himself up to a pitch of madness. He was endeavouring, with all his strength, to pull me from the close embrace of his niece, whose body, white as alabaster, covered mine all over blood. The jealous *Maraquilla*, who had not been aware of the fatal effects of her master's anger, stood motionless like a statue, with a light in her hand.

Recovered from a surprize, which on such an occasion is not to be wondered

at, I lost all thoughts of my own preservation in my endeavours to save *Nedoua*, who had received a second blow from her uncle, which had brought her to the ground. I was stronger than him, and, notwithstanding my wound, wrested his weapon from him, though not until he had given me another in my thigh.

The sight of my own blood, and of *Nedoua* extended without signs of life, excited in me a degree of fury I had never experienced before. I attacked the *Scherif* in my turn, and, with two blows of the dagger, revenged myself of his barbarity towards me, and towards a lovely creature, whose situation at that time was capable of disarming brutality itself.

I am unable to describe my sufferings in mind and body at that moment. On one side I beheld an object I adored weltering in her gore ; on the other, a cruel Turk expiring with the wounds I had given. A crowd of reflections, each more cruel than the other, came rushing upon me. Death, the certain consequence of that which I had occasioned ; a lovely creature dying of wounds received

ceived in attempting my preservation; dread of the one, grief for the other, kept my mind in a state of horrid agitation.

Besmeared with *Omar's* blood, with his niece's, and my own, I was certainly a frightful spectacle. *Maraquilla*, the cause of this scene of blood, was unable to bear the sight of it, and slunk away unobserved. I stopped *Nedoua's* bleeding with whatever presented itself to my hands. That lovely creature discovered more sensibility under our misfortunes, than she had done in the successful progress of our loves; and, without paying regard to her own wounds, seemed only attentive to mine.

A confused sound of voices, and a stronger light than that which had illuminated this tragic scene, striking my eyes and ears at that instant, I quitted *Nedoua*, and took up the dagger, putting myself in a posture of defence, having resolved not to be easily taken, but to sell my life as dear as I could.

*Omar's* neighbours had assembled themselves on hearing *Maraquilla's* cries, and were hastening into the chamber.

At

At the sight of two bodies bathed in streams of gore, and a figure like mine, the boldest of them made a stand. Represent to yourself, reader, a bloody figure holding a poniard in his hand, his eyes darting rage, fury and revenge pictured in his countenance, threatening to plunge his weapon in the breast of him who should be rash enough to approach him; and confirming these menaces by his posture.—Such was my appearance. They retreated with more haste than they came. I turned to look to my dear *Nedoua*.

The apprehensions of her death conspired, with the blood I lost, to deprive me of sensation; and I fell between the dead body of *Omar*, and the dying one of his niece.

We had soon assistance. *Nedoua's* wounds were dressed to preserve her life, and mine that I might be given up to an exemplary death. The vindictive *Maraqulla* had discovered the occasion of *Omar's* death, and I was fully convicted of criminality with a *Mahometan* woman, and of the murder of a Turk, descended from the most respected family.

There seemed no possibility of eluding the punishment due to crimes of so aggravated a nature.

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### C H A P. XXII.

*The method I took to escape from punishment..*

**M**Y adventure was soon publickly known. *Mustapha* and his sister were, perhaps, the only Turks who pitied me. My fellow-slaves lamented my hard fortune, and one of them, who was a *Cordelier*, came to visit me in prison, but could give me no other comfort than that I must die by the most cruel torments. I knew there were no hopes. If it is death for a Christian to lift up a hand against a Turk, thought I, what must he expect who first dishonours one, and then kills him? To apostatize would be of no use under such circumstances; death is all I can expect.

The

The *Cordelier's* eloquence prevailed so far, that in an age when life is sweetest, I had resolved to resign myself to death with constancy, however cruel it might be. I was to receive five hundred strokes on the soles of my feet, and to be impaled in a sitting\* posture, my nose and ears being first cut off.

My wounds were regularly dressed, and I was taken care of with respect to food; the Turks in this matter acting towards me as the Heathens did to their victims which they offered up at the altars of their Deities.

The day of my execution was now approaching, when the *Cordelier* delivered me a note, which had been given to him by a woman with a veil on. In this note I was advised, as I valued my

\* There are two methods of impaling. The mildest, because the criminal is soonest dispatched, is when the stake passes out at the stomach, or between the shoulders. The most cruel, when it does not go above half through the body, so that when the stake is fixed upright, the malefactor appears to be sitting. The hands are left at liberty to encrease, if possible, this cruel punishment. I saw a *Kalmuck Tartar* suffer in this way, who was six days dying in the greatest misery imaginable.

life,

life, to counterfeit madness, The *Franciscan* and I consulted together on the contents, and it was resolved that I should pursue the advice. It could be attended with no inconvenience, and the *Cordelier* promised to inform himself secretly whether it could be of service to me. I begged him to go to *Mustapha*, who, I concluded, had given this hint.

This dear friend assured my messenger, that the persons of people out of their senses were held sacred, and that if I could persuade those about me that I was mad, I had nothing to fear. Accordingly I set about it, and choosing a pleasant kind of madness, was guilty of all the laughable extravagancies my spirits, and the weak state of my body, were capable of producing.

I recounted stories to my goalers full as ridiculous as those of the *Alcoran*. I made them dance with me, and played so many monkey's tricks, that they soon had faith in my madness. The charitable *Franciscan*, for his part, gave out every where that the fear of death had turned my head, and that I laughed at  
his

his discourses, which I had always before treated very respectfully.

The report reached the slaves, and was soon spread throughout the city, where many an idle person was looking forward to the day of my execution as to an holiday.

## C H A P. XXIII.

*The Mufti's decision upon my pretended loss of reason—I become fool to that head of the Mahometan religion.*

MY affair was of that consequence that it was brought before the *Mufti*\*. That head of the *Musulman* faith, had, from his own authority, delayed my execution until he should judge of my madness. It was no easy matter to blind a man so clear sighted, that he was able singly to find his way through the obscure path of the *Alcoran*.

\* He is the Turkish Pope, and is well acquainted with the most hidden mysteries contained in the *Alcoran*. There is no point of religion, however difficult, which he cannot decide, and from his decision there is no appeal. The Grand Signior rises up, and advances some steps to receive him; however, he can make a new *Mufti* whenever he thinks fit. In 1634 *Amurath IV.* had one strangled. In 1703 *Sultan Achmet III.* caused the *Mufti Omar Albouki* and his son to be strangled. This pontiff pronounces sentence of death against the Sultans, and orders the execution of these sentences; for example, *Osman* in 1622, and *Ibrahim* in 1648, were strangled, upon the then *Mufti's* declaring they ought to be put to death.

This

This piece of information I got from the *Cordelier*, with whom I conversed in Latin, when in the presence of witnesses. To the people who gave money, and came in crowds to see me, I spoke in *lingua franca*, and the Turkish language. My gaolers wished for nothing more than a respite of the sentence of the *Kadilesker*, who had condemned me to die.

I thought it might be of service to me to make interest with this new Judge; accordingly I employed the *Cordelier* to find out *Mustapha*, and beg him to prevail with his sister to write to the Sultaneſs *Lale*, who had raised the *Muſti* to that dignity. I knew thoſe two ladies kept up a correſpondence with each other, and I did not doubt but *Zambak*, who had granted me ſuch particular favours, would indulge me with this, notwithstanding my infidelity to her.

As I had imagined ſhe wrote to the Sultaneſs, and the Sultaneſs to the *Muſti*; ſo that when I was brought before this interpreter of the law, he more than half believed me to be a fool. My extravagancies confirmed what the Sultaneſs

tanefs *Lale* had said of me, so that in spite of the *Nakib*\* and all his family, the venerable *Musti* made out his *Fetfa*†, in which he declared, that he was fully convinced I was out of my senses, and that I could not suffer the death I justly deserved consistently with the law.

Thus in an instant was I delivered from the apprehensions of a death, which had been always present to my mind for more than a month. I had presence of mind enough not to discover any signs of joy at this good news, which I affected to receive with regret; I put myself in a posture to receive the bastinado, and I pretended sorrow because they would not impale me.

My madness appeared so pleasant to the *Musulman*-Pontiff, that he resolved to have me in his service. *Mustapha* had intended to procure me for himself, but he could not interfere with the *Musti*'s purchase, who bargained for me with the heirs of *Omar*.

\* The head of the descendants of *Mahomet*.

† A decision which has the force of a law.

Thus

Thus was I constituted by virtue of my office *Fool in ordinary*. There was a necessity for filling it for some time, and I set about it with so much attention, that I was near losing my senses in earnest.

My employment, which was to procure matter of merriment for my master, gave me full liberty, which I was careful not to abuse at first. His *haram* was full of very fine women, whom I affected to shun. He had me brought before them, that I might afford them diversion; but I pretended to be so much disgusted at their sight, that he began to fancy I discovered, with the little glimmering of reason I had remaining, that this was the bewitching sex which had nearly caused my death. This notion had taken such strong hold of his mind, that he permitted me to go wherever I would, being firmly of opinion, that my aversion to women would always make me avoid them.

My affair had made a great noise in *Constantinople*; as is commonly the case in great cities; but it happened there as in other places; it was at first the conversation

versation of every one, it afterwards gave place to some other topic, and at last I was as little talked of as any other slave.

I resolved, however, to sustain my character of fool, as well for my security, as because it would give me access every where when I should be permitted to go about the city. My late danger had taught me a little prudence, and I hoped, by means of my pretended loss of reason, to get a nearer view of the ladies destined to minister to the pleasures of this Turkish Saint.

## C H A P. XXIV.

*Account of the Mufti's family—mad frolicks played by the Kinsman of Mahomet.*

THIS living Comment on the *Alcoran* had four wives, and as many concubines; of the first one was a *Georgian*\*, the second a *Circassian*†, the third a *Fleming*, and the fourth a *Dutch woman*. These were more *suits* than a man near his grand climacteric could have occasion for; I therefore took upon me to help him to discharge his duty towards them.

I had never seen the wives here spoken of but with their veils down; as to the

\* *Georgia* is situated between the *Caspian sea* and *Mingrelia*. *Theslis* is the capital of that part which belongs to the Turks. The *Georgian* women are reckoned the most beautiful of *Asia*; as soon as they are grown up their parents sell them in *Turkey* or *Persia*.

† *Circassia* is an extensive country bounded by the *Euxine sea*, *Mount Caucasus*, the *Caspian-sea*, and the *Palus Mæotis*. The *Circassian* women are famous for the great beauty of their breasts, which preserve their firmness to an advanced age.

concubines, they were not admitted to any particular share of their master's favour, so were suffered to go about on their parole of honour; of these there was but one, a *Venetian* girl, that attracted my notice.

I often assisted the slaves in their work, though I had no occasion to do it; and I would sometimes employ myself in the hardest labour, refusing that which was light and easy. This proceeding, so unlike the behaviour of one who was in his right senses, promoted my scheme; yet I never took this pains but when somebody of consequence in the house was by to observe me. I was laughed at, but it did not signify; I went on, and seemed not to regard it.

During the time I was under confinement I had not parted with my flagelet; not that I took any pains to preserve it; but it had not been taken from out of my pocket, and there I found it now that I wanted it. My master's gardens echoed with all the sprightly airs I was able to perform. The women believing I had an aversion for them, played me every day some trick or other, which I  
was

was sure to return in a rude manner, especially when there were many of them together, which was generally the case.

One day whilst I was in the garden, they joined hands, and formed a circle round me; I feigned a desire of escaping from the midst of them, but it was far from being really my wish; a man with my warmth of constitution would hardly want to break through a barrier formed of eight women, neither dressed nor naked, yet half one and half the other. I pretended, however, to make some attempts, but they were faint ones. I first attacked one, and then the other; now and then I took some liberties, which exciting their laughter, made me conclude I should have no difficulty in succeeding with any one I should meet alone.

I indulged myself in a sport which was pleasing to every one of us, when I saw my master at a distance, who came towards us, attended by his eunuchs. Thinking it time to have done with our play, I did then what I might have done any time before; I broke from the women,

men, who ran after me. I continued running wildly up and down, till coming near one of the eunuchs, I rushed against him, and he falling back upon his master, both came to the ground. The women screamed out at seeing them fall, and, running up to their sovereign, enquired eagerly whether he was hurt; as for me, I ran away, and hid myself in the house.

Our master made very light of his fall; the ladies appeared so well satisfied with the diversion that they had taken with me, that he encouraged them in using every opportunity to frolick with me. He was pleased with having it in his power to furnish them with an amusement, which seemed not likely to be attended with any bad consequences, and which might, in some measure, take off their thoughts from one of another kind he could not so easily procure them.

Indeed these poor creatures were greatly to be pitied, in that they were each obliged to take an eighth part of what, undivided, was scarcely enough for any one of them.

## CHAP. XXV.

*More frolicks betwixt the Kinsman of Mahomet, and the Mufti's wives.*

BECOME more bold by the success of this last attempt, I concealed myself in the garden, every corner of which I knew perfectly well, and lay on the watch, to see if I could pick up a stray sheep belonging to the flock of this *Musulman* shepherd. One morning that I was on the look-out behind a little arbour, I saw the *Circassian* come into it; after she had obeyed the call of some little necessity, she looked round and espied me in my lurking-place. I moved towards her, and she from me. However, lest we should be surprized, or that she should prove a blab, I took a different path from her.

I did not go far before I turned back, when I perceived she had done the same. I fancied I saw in the eyes of that fair *Tartar* none of the ferocity her nation is  
taxed

taxed with. I hastened towards her; she did the same towards me, and we met half-way. As soon as we were near enough, she flung her arms round my neck with an expression, the meaning of which I comprehended in its full force.

The place was convenient; the opportunity favourable; I took advantage of the one, and did not let the other slip: all this without exchanging a word on either side. At parting, the *Circassian* clapped her finger to her mouth by way of recommending silence. She had not forgot the place; for she came the next day; and she remembered the hour. If we spoke more at this interview, than at that of the day before, we did less. This was not my fault, but *Fatima's*\*, the chief wife of my master, who came upon us unawares.

At the sight of her the *Tartar* flung from my embrace, and turning to stop

\* The memory of *Fatima*, *Mahomet's* only daughter, is held in such esteem amongst the Turks, that almost all of them give this name to their daughters. They observe never to give it to Renegados, for fear they should profane the sanctity of it, by returning to their former religion.

her I beheld this *Turkish* lady. I was startled at this unexpected interruption, my fear increased, and I was scarcely able to stand. However, *Fatima* stopped the *Circassian*, and had no difficulty in doing the same by me, for I was now rivetted where I stood. She placed herself betwixt us, put an arm round each of our necks, and bringing her face towards mine, cried *Al ben i Okche*\*. These words somewhat dissipated my fears, but I could not still help trembling. *Mameck* (that was the *Tartar's* name) was much sooner recovered from her surprize; she readily perceived the consequence it was of that *Fatima* should go away well satisfied. Every thing considered I did not do so much amiss; at least I acquitted myself better than my master; and *Fatima* acknowledged that she was well enough pleased.

The two ladies appeared to be perfect friends; they agreed to admit of no partners in their felicity, and I for my part promised to be very discreet.

\* Love me likewise.

*Mameck*

*Mameck* went away with *Fatima*, not very well pleased with her visit, the intent of which had been intirely frustrated, and what was more, she was under an obligation to divide a treasure, of which she had hoped to be sole proprietress.

## C H A P. XXVI.

*More adventures in the Mufti's gardens.*

THE gardens\* of the *Mufti* were large, and kept in the most exact order; the slaves who worked in them, went out always at the times the women came in to walk; which were in the morning betwixt the first and second prayers, and in the evening, after the fourth. At these times I usually was in them, sometimes with my master, and often without. When I was with him, I studiously avoided the women, and he amused himself with seeing the eunuchs hold me whilst they were by; in his absence I behaved in another manner.

\* The Turks observe little regularity in laying out their gardens. Trees and flowers are every where intermixed; they have always arbours, and retired walks in them, with a great number of fountains. The trees for the most part are cypresses, which spread a thick shade, and hide the view of the neighbouring houses.

*Fatima,*

*Fatima*, and *Mameck* came every morning singly to the rendezvous. In the evening I usually resorted to a part of the gardens which these ladies did not frequent. I read in the actions and countenances of these poor immured damsels, a similarity of disposition with that of *Mameck*, and her friend, the secret of whose correspondence with me they were unacquainted with. At a time when I thought myself unobserved, I gave one of them several significative looks, which were instantly answered according to my wish. I wanted now only an opportunity, and that I strove for all in my power.

One evening after having afforded diversion to my master, and some *Begs*\* who came to pay him a visit, I had retired to the part of the garden farthest from the house, in order to take some repose after the fatigues of the day, and was sleeping in a cool grotto, when I was awaked by the sound of female voices. I looked round me, but saw no

\**Begs*, or as it is commonly written *Begs*, are Turkish grandees.

one; directed however by the noise, I crept gently to the place whence it issued, and perceived the *Georgian* and *Dutchwoman* in high dispute, the one in good *Turkish*, the other in her *broken* manner.

I went betwixt them, and understanding that I was the subject of their contest, I endeavoured to make them friends. Each gave her separate reasons, which I found of equal weight, because they tended to a point I had so long sought after. I proposed an accommodation that gave rise to fresh disputes. They could only succeed one to the other, and as I declared that I would throw the handkerchief first to the *Georgian*, who was far the handsomest, her rival would by no means yield her the preference.

It is sometimes impossible to make women hearken to reason. If I could have made these have done so, I would have got them to draw lots, but they were each resolved to be first, and only one could be so.

The *Georgian* founded her pretensions on being the first who had discovered  
me,

me, and therefore said she ought to have the preference; on the other hand, the *Dutch-woman* threatened to discover all if she had it not. Betwixt both of them I was never more at a loss how to act.

At length I fell upon an expedient to reconcile them. I had taken too much exercise that day to give me room to suppose I could please them alike, for which reason, and out of regard to my own reputation and quiet, as well as to put an end to the dispute, I proposed to adjourn our meeting to the next day at the same hour, when I made them agree, that the first who should be at the rendezvous, should have the regard paid her, which was due to her punctuality. The *Dutchwoman* seemed little satisfied with a fool's decision, and though she consented to the condition, she left me with great coolness, which I attributed chiefly to the effect of her native climate. On the contrary, the *Georgian* assured me with her eyes that she would not fail to be early enough, and indeed so she was.

The *Mufti* had not long before purchased her, and to judge of his beha-

viour to the others, by the little attention he had shewn to her charms, it was not to be wondered at that his women were so fond of me.

The *Dutchwoman* finding she was too late, waited patiently for her turn, according to the tenor of the agreement made the day before.

## C H A P. XXVII.

*The Mufti dies—The Kinsman of Mahomet becomes again the Grand Signior's property—misses preferment in the Seraglio—is bestowed as the reward of dexterity.*

**I** Was incessantly on the watch to ensnare the other birds which fluttered up and down the aviary of this venerable old man, when his sudden death put an end to my sport. His son was suspected of hastening his departure to paradise, in order to succeed to his office. This unnatural child did not seem to reflect, that employments in Turkey are not hereditary; but he had formed to himself hopes of succeeding to this high office because his father had been known to entrust him with some secrets of consequence to the state. The *Grand Signior* was however too wise to appoint a man infamous for his debaucheries  
to

to so important a trust. This unhappy man only enjoyed a small part of that immense wealth which his father had been accumulating in the course of his discharge of the most lucrative office in the empire.

In the distribution of the deceased *Mufti's* riches, I fell once more to the lot of his sublime highness. Fortune, that still continued to persecute me, failed, however, to procure me an honour which I should have been sorry to have received. I was very near being appointed to an office purposely made on my account, and never heard of before in the empire. Mutes and dwarfs have from time immemorial been received into the *Seraglio*, fools never. I was to have been appointed *Hamakobasha* \*. If I had once been introduced within the walls of the *Seraglio*, I must have expected to have remained there for life.

I was presented to the Ottoman†  
Monarch

\* First fool of the empire

† This Prince was *Achmet* III, deposed in 1730. Turks must be treated like Negroes; the extraordinary madness and great popularity of Sultan *Achmet* occasioned the fall

Monarch for this purpose, but had the good fortune not to please him. He had been informed of the manner of my losing my wits, and perhaps did not think it prudent to admit a fool like me into his *Seraglio*.

fall of the best Prince who ever sat on the throne of the Ottoman empire. The following is in brief the history of that great event. *Patrona Calil*, a poor *Baltagis*, or wood-cutter, was drinking in a coffee-house with four or five fellows of his own stamp. They took it in their heads that the Grand Signior, and his Visier *Ibrahim Pascha*, did not govern as they ought to do. Fired with these notions they took arms, ran to the great mosque, seized upon *Mahomet's* standard, and went about the city, crying out against the tyranny of the government. In less than two hours they were joined by five hundred, and before night were four thousand strong. *Achmet* was at *Scutari* reviewing 30,000 Tartars ordered into *Persia*; on hearing the news of this insurrection, he returned privately to the *Seraglio*, and sent the Visier's head to the mutineers. This did not satisfy them, but the *Janizaries*, always ready to revolt, joining the troop of *Patrona*, they together forced the *Seraglio*, took *Achmet* from thence, and shut him up in the Seven Towers, placing his uncle *Mahmoud* on the Throne. This Prince raised *Patrona*, who had promised him the honour of his protection, to the office of Grand Visier, and bestowed the most considerable employments of the empire on his accomplices, but soon after had them all strangled in the *Seraglio*. He recalled the former officers who had fled before *Patrona*, and cut off the heads of about 4,000 Rebels. *Achmet* died soon after of grief.

I was

I was presented to him in the square where the exercise of the *Girit*\* is performed, and this Prince gave me to a *Janizary* who acquitted himself dexterously. The *Janizary* was not indeed very well pleased with his reward, but did not fail to return many thanks to the Sultan, and carried me home with him.

\* A Javelin. It is, besides, the name of a square at the entrance of the outer Seraglio, where any Turk is at liberty to go and perform this and every sort of exercise in presence of the Sultan, who always rewards those whom he thinks deserving.

## C H A P. XXVIII.

*My reception in the family of the Janizary.*

**T**H E R E, said he to some women on entering the house, there is what I have got for the best cast with a Javelin I ever made in my life. Well, replied an old woman who seemed to be the very picture of ill-nature, you must sell him; don't you think you shall get fifty sequins for him? Yes, answered the *Janizary*, perhaps I might, if he was not out of his senses. Why, this is the *Giaour* who killed the *Scherif Omar* on being caught a-bed with his niece. As soon as he had uttered these last words, two young women who had not interfered with the conversation came close to me, and looked earnestly in my face. The old woman imagining, I suppose, that they were pleased with my person, drove them hastily out of the room, and gave me several blows.

Far from resenting her behaviour, I took hold of her hands and pretended to make her dance.

The *Janizary*, who was her son, could not refrain from laughter at the sight. I took out my flagelet, and began playing, dancing at the same time before the beldame, who left the room in a great passion. I followed her quite to the chamber whither the young women had retired. They laughed very heartily at seeing me teize the old lady, who did not know how to get from me. At length she flung out of the house, telling her son she would never return in it whilst I was there. He followed her into the street, to make her hearken to reason, and in the mean time I staid with the young women and made myself very free with them, which was taken in good part, as supposed to proceed from my loss of reason.

To give some account of the family in which fortune had now placed me—*Rustan* was the son of a *Janizary* who was killed, I never heard where, in the performance of some hazardous exploit. His son was at that time in the corps,  
and

and as a reward for his father's bravery was allowed, besides his own pay, half of what his deceased father received. On this income he supported his family; but I should observe he made some addition to it by working the rings worn on the thumb of those who use the bow\*. The youngest of the women I saw was his daughter, whose mother was dead; the other was his second wife, with whom he contented himself not being able to take advantage of the indulgence of the law.

*Rustan*, after staying some time, returned with his mother, promising her that he would take care I should never give her offence. Accordingly he gave me a few blows with the long staff, which the *Janizaries* carry when they are not

\* To bring down the pride and insolence of the *Janizaries*, they are permitted to marry and exercise trades which effectually damp their spirit. They have twelve *aspres* a day, without reckoning their cloathing. When a *Janizary* distinguishes himself in battle, he is made *Aferala*, and receives additional pay. In time of peace half their pay is deducted from them, and in war seven per cent. with this deduction the Treasurer of the corps is obliged to find them diet, and quarters.

under arms. From this beating I understood that I was to behave with great respect to the old gentlewoman, though I supposed myself at liberty to demean myself as I saw occasion towards the young ladies.

## C H A P. XXIX.

*Further account of the Janizary's family.*

I Was much surprized after supper to see the *Janizary* and his family all go to bed together, For my part I was put into a kind of stable, where, with some straw, I made myself as comfortable a bed as I could. I spent a part of the night in thinking upon the meaning of this indecent practice of the new family I had come into. I did not know then that they were of the Sect of *Beſthaschites* \*.

\* A sect of *Mahometans*, which owes its rise to *Beſthafeh*, Preacher to *Amurath* I. They are vulgarly called *Mum Scondurum*, extinguishers of the light. This sect is composed chiefly of *Janizaries*. With regard to Polygamy, they differ from other *Musulmans*, in that they pay no regard to nearness of blood, but commit every kind of incest without the least scruple; fathers having carnal knowledge of their daughters, and mothers of their sons. *Beſtas*, *Aga* of the *Janizaries*, who was strangled in 1651, was their protector; since his death the sect is greatly decreased.

The

The day after my coming to *Rustan's* house happened to be Friday, and he was obliged to go and lie at his *Oda*†. I assisted the women in doing the work of the house; I say assisted, though I did one thing for another, which made the old lady scold, and set the young ones in a fit of a laughter. Perceiving this she went out of the house, and returned shortly after with a smith, who fastened me by one leg to a post which supported the roof of the stable, my apartment. I did not attempt to oppose this operation, but on the contrary affected to be mightily pleased whilst it was about. I laid myself down on my straw, and *Rustan's* wife came to me, bidding me not to be cast down, and as soon as her mother-in-law should go to the prayer, she would pay me a visit. I waited patiently the performance of her promise.

This woman was very agreeable, but there was a great difference betwixt her and her daughter-in-law. The latter was a brown girl, that had a great deal

† The *Janizaries* who have leave to marry, are obliged to go every Friday and lie in their *Oda*, or chamber, and shew themselves to the *Wekilbarg*, or Treasurer. Unless they do this they can receive no pay.

of vivacity; her face was a perfect oval; she had large eyes, her nose was a small matter turned upwards; her mouth little to a just proportion, and she had a pretty dimple in her chin; in short *Chemane* was a very handsome girl, of about eighteen. To be sure her skin was rather too much inclined to the wainscot-hue, but then the elastic firmness of her plump flesh, made ample amends for any small deficiency in its colour. The mother-in-law had nothing to recommend her, but a very fine shape, a leg turned to the most delightful symmetry, and an excessive fairness of complexion, which was yet within the degree that presents to our mind the colour of a tallow-candle. As for the old lady, I shall spare the reader her portrait, in which nothing appeared to me so striking, as a most enormous pair of flabby dugs, or as the Turks themselves call them *Boulax*.

## C H A P. XXX.

*What passed betwixt the Kinsman of Mahomet, and the Janizary's wife.*

**C**HERA, Rustan's wife, came according to her promise, and begged me to play on my flagellet. I looked upon this as a colourable pretence, and began according to my laudable custom to take liberties with her, but I found myself under a mistake. Surprized at a novelty like this, I redoubled my efforts, but all in vain. How, cried I to myself, have I met with a foil at last; impossible; resistance to me, who have been accustomed to meet half way; this woman is surely of another mould from the rest. I tried again, and again met with opposition. I was nettled at it, and forgetting all I had suffered through the violence of my passions, I carried matters to a degree of brutality.

Without

Without making the least outcy, or uttering a single word, *Cbera* defended herself with an address which defeated all my attempts, and exhausted all my ardour. As two combatants after a long struggle, in which strength and skill have kept the scales of victory, *in equilibrio*, stop to breathe a short time in order to renew the attack with greater force and more certainty; so *Cbera* and her slave desisted from their contest, and whilst they waited the recovery of lost strength, one was considering how best to assail, and the other watching against any fresh attempt.

At last wearied out with a resistance of which I had never known an example, I ceased to make any further tryal of her virtue, having learned at the expence of a few scratches, the impossibility of forcing any woman against her inclination.

I could have cried through mere vexation. The handsomest woman had cost me very little trouble, and a woman like this, whose beauty was just tolerable, to blast the myrtles which bound my victorious brows: The sister  
of

of the mighty *Ottoman* monarch had sued for that tribute which, offered voluntarily, had been slighted by the wife of a simple *Janizary*: What a triumph for *Maraquilla* if she had been witness to my disgrace!

My eyes were fixed on *Cbera*; my looks discovered my resentment. Christian, said she with a smile, do not be displeased *eier dejul Komak er Eugvunde Wudgiud benumki\**, if a *Hamako* was capable of hearing reason, you would commend me for resisting you. Pray, let me hear why I should commend you, replied I hastily, I am not so much out of my senses, but I can understand you: Come let me hear what you have to say for yourself. How is this? said she, you talk like a man in his right senses. And so I am, answered I; I am but the counterfeit of a fool. I was exceedingly sorry to have discovered myself in so simple a manner. *Cbera* saw what passed in my mind, and very obligingly assured me that my secret was safe in in her breast.

\* If I place my husband between my body and yours.

And

and now, says she, since I am not speaking to a fool, I will let you understand that I am not to blame in my behaviour towards you. She then made me acquainted with the principles of the sect of *Becthaschites*.

## C H A P. XXXI.

*In which Chera gives some account of the  
Sect of Becthaschites.*

**B**ECTHASCH, their founder, when he permitted a promiscuous commerce amongst the individuals of the same family, denounced eternal punishment against wives who admit any other than their husbands to their embraces. If I was unmarried, added *Chera*, I would not deny you any thing, but as I have a husband, I must keep myself entirely for him, it is therefore in vain to torment me any more. *Chemanè* may, if she thinks proper, comply with your desires, as I should be glad to do, but you must take care that her father knows nothing of it, for he would not be very well pleased, I imagine, that you should share with him the pleasures he reaps from her youth and beauty.

From

From her! cried I with marks of astonishment, from his daughter! is it possible that *Chemane's* father can be so beastly? You talk now as if you were out of your senses indeed, replied *Chera* smiling; is it not natural, that he who planted the tree, should wish to taste the fruit it bears? Oh natural enough to be sure; cried I with some vehemence; but such fruit must certainly prove very bitter, and I know not how any father can be able to digest it: amongst us Christians, if a father and a daughter were to use this privilege, which you look upon as so very natural, we should certainly burn them alive.

As for my part, aded I, I never was a father, and I shall certainly offer to *Chemane* what you thought proper to refuse; and in the end, I make no doubt but I shall convince her that it is more agreeable to be the mistress of a stranger, than of her own father.

My conclusion was hardly better than her's, but it was at least more in the order of nature; and though I was sensible that a great deal might be said against both, yet I was resolved to

abide by my own, and put it in practice with the very first opportunity.

Our reason continually points out to us the manner of avoiding our bad ways, but like children beginning to walk, we find ourselves tottering, and throw ourselves on the ground to escape a fall.

*Cbera* heard the old woman at the door, which obliged her to leave me. She begged me to play on my flagelet, assuring me that she would bring *Che-mané*, and her mother-in-law to hear me, and that they would make the old woman free me from my chain.

Applying my flagelet to my mouth, I played on till I lost my breath, without finding *Cbera* keep her word. At last the old lady brought me a plate of rice, and a jug of cool water. This was to be my supper. I had often made a worse meal, and finding myself hungry, I soon dispatched my mess. After this I laid myself along my straw bed, and took a comfortable nap.

I awaked about the hour of the fifth prayer, on hearing a noise at the door of

of my apartment. It was *Chera* and her daughter-in-law, who came to pay me a visit, whilst the mother of *Rustan* slept. They took their seats, *Chemané* near me, and *Chera* at some distance. The conversation was at first general; I presently entered into a particular one with the *Janizary's* daughter.

## C H A P. XXXII.

*A fire; the Kinsman of Mahomet near perishing in it—the Janizary's family removed to the country.*

I Had entered upon the preface to my particular conversation with *Chemané*, which she seeming perfectly to approve, I made it very short. *Chera*, like a good mother-in-law, (indeed I defy all France to produce me her equal), went out into the court before the house, as I suppose to see which way the wind blew. Little *Chemané* was as hard and as round as an apple, but she had no extraordinary smell \*.

I was now incorporated with the sect of *Becthaschites*, when *Chera* came running in to us, and bid us observe an extraordinary light in the air, which was soon after followed by shocking outcries.

\* *Chemané* signifies a sweet smelling apple.

It was a fire which had broke out near us. The women fled for safety; I was chained and could not stir. The flames had seized our house: I looked upon the danger as inevitable. I strove to break my chain, but to no purpose, the old beldame had chosen too strong a one. I had no instrument within reach that could be of assistance. I gave myself over for lost. Luckily I heard *Rustan*. He had left his *Oda* to save what he could at home. He found none of his family within. He called aloud; I knew his voice, and spoke. He came to me; the roof of the stable was now on fire. With three or four strokes of his battle-axe, he set me free to run, which I did, with about twenty pound weight of chain; indeed had it been an hundred it would not have prevented me from following my deliverer.

Fires are frequent at *Constantinople*, the greatest part of the houses being built of wood painted within side and without, and the streets being very narrow. This fire was looked upon as

having done no considerable damage\*, there being not more than twelve hundred houses burnt down.

*Rustan* remained at his *Oda*, and his family went to *Algiro*† to the house of *Cbera*'s father, in whose favour I soon found means to establish myself. This old man loved to laugh, and I furnished him with abundant matter to indulge his risibility. I had my amorous interviews with *Cbemané*, and grave conversations with her mother, who had a degree of understanding rarely to be found among women of more distinguished birth. *Usbeck*, her father, who was nothing more than a gardener, had caused her to be educated with every advantage which the meanness of his fortune could procure. As being a *Becthabschite* he had plucked the fruit he

\* The first of July 1715, at the time that *Mahomet Oiga* my master was at *Aorianople*, a warehouse near the mosque of *Bajazet* took fire, and in thirty hours 15,000 houses were burnt to the ground. The Jews are generally accused of occasioning these conflagrations, and have heavy fines laid on them in consequence.

† A village at some distance from *Scutari*, near the Cape which forms the entrance of the *Bosphorus* opposite to *Galata*.

himself

himself had planted, and having no other child than *Chera*, as soon as he had married her to *Rustan*, he bought a young *Greek* girl, who like another *Abishag* kept alive the flame which was just extinguished.

## C H A P. XXXIII.

*Full of disasters—the Kinsman of Mahomet is bought by the Turkish Gardener.*

I Passed my time very agreeably in this house; I employed myself about every thing, but stuck to no one employment in particular. I should have been very glad to have let *Mustapha* know where I was; but I left *Constantinople* so suddenly after the *Mufti's* death, that I had no opportunity, and the house of my friend having shared the same fate as the rest, he was too much taken up with his own affairs, to think on me.

*Usbeck* caused the chain to be taken off my leg, and I had my liberty not only at home, but abroad in the village, in every house of which I was well received. I danced with the village-girls, who have more liberty than the city ladies, and I met with adventures which sometimes concluded with a beating.

One

One day that I had climbed over a wall to speak to a young woman, her husband surpris'd us together, and without regard to the privileges of fools in *Turkey*, gave me so violent a blow with a stick, that I lay stretch'd on the ground without life or motion. After treating his wife in the same manner, he came to me, and recovered me from my swoon, by dragging me along by the legs to the door of his house, where he took leave of me with a shower of blows, without the least resistance on my part, so much was I stunned by the first blow he gave me. He would certainly have put me out of all danger of perils of the like or any other kind, had it not been for the compassionate assistance of some passers-by who, knowing me, rescued me from his hands, and carried me to *Usbeck's* house. I was brought there just at the time that *Rustan* arriv'd, who hearing how I had been treated, ran immediately to the house of the aggressor, and beat him very heartily in his turn.

This might avenge but did not heal one of my blows; that care was undertaken

taken by the old lady. My body was covered all over with black and blue marks; and it was a fortnight before I was able to stir hand or foot. Besides the pain I underwent from these contusions, I was obliged to suffer the jibes of the old woman, who accompanied the dressing of every contusion with some joke or other. I revenged myself by cursing her heartily in the French tongue, which, though she did not understand me, was of great relief to me.

*Chemané* too thought proper to rally me on my adventure, but I readily forgave her. All the consolation I received was from that good old man *Usbeck*, and his daughter. *Chera* very sensibly remonstrated with me on the danger I had run in my intrigue with *Nedoua*, and on that from which I had lately escaped, on account of a silly country wench hardly worth such a beating as I had received for her. I made her a promise to be more on my guard for the future; and indeed I took such resolutions, if I had had constancy enough to keep them, as would have infallibly preserved my body from the like misadventures,

adventures, but scarcely was I recovered of my bruises when I ran myself in the way of getting fresh ones.

*Rustan* came one night unexpectedly, and caught me asleep in the arms of his daughter, with whom I had just made my peace. He awaked us both with several smart strokes of his bow-string. However I was not quitted for such a trifle as this: After beating my nose flat, and knocking out my teeth, he stripped me, and tying me to a post, he whipped me with this bow-string 'till I was covered with blood; never sure had any poor devil such a severe whipping.

My cries brought *Usbeck* and his daughter to my assistance. They rescued me from the hands of my executioner, who on that account had a quarrel with his father-in-law, and left his house. He took his mother, his wife, and his daughter with him to *Constantinople*, and he left me with the old man, who took the greatest care of me. He bathed the sores, with which my whole body was covered, with vinegar. I had experienced the efficacy of this

I

application

application on a former occasion of the same kind, and therefore submitted patiently to a remedy, which if speedy and certain, was yet exceedingly painful. *Usbeck* mixed beaten pepper with the vinegar to forward the cure, which indeed was compleated in a short time, but with a good deal of smart.

After this charitable old man had restored me to my vigour, he carried me to his son-in-law's, who was resolved not to keep me, but to sell me to the first who would have me. *Usbeck* asked to have the preference, and he bought me for thirty sequins.

## C H A P. XXXIV.

*Mustapha turns Corsair—the Kinsman of Mahomet's good fortune with the modern Abishag.*

**M**USTAPHA was at that time in *Constantinople*. It was said that being tired of leading an inactive life at his years, he had taken upon him the profession of arms, and was joined with one *Affan* who was become famous for his piracies. They had equipped a vessel in conjunction, and were actually sailed on a cruise in the Mediterranean.

*Chera*, who was my cabinet-counsellor, had been by my desire with *Zambak*, and brought me messages or letters from her whenever she came to *Algire*. *Mustapha's* sister begged me to wait with patience the return of her brother, who would certainly purchase me of *Usbeck*, as she would have done herself, had she been able to render me so much service :

service: But as, she added, the fire at *Constantinople* had greatly embarrassed their affairs, and it was partly on this account, and partly to be away from his wife, that *Mustapha* had resolved to go to sea, his wife was become very tyrannical and insupportable, so that she and *Tonton* were hardly able to bear with her.

This intelligence gave me a good deal of concern, and I sincerely pitied *Mustapha* and his sister. I had received so many favours of different kinds from each of them, that I could not help shedding tears at this account of their situation; and I can safely say, I was less concerned at my own uncertainty of regaining my liberty, than I was at the dangers to which my friend exposed himself. Turks do not always come off conquerors any more than other men, and *Mustapha* in endeavouring to avoid poverty might fall under a greater misfortune.

I never in my life wished the Turks to gain any advantage over Christians, but the disinterested friendship of *Mustapha* had prevailed so far on my gratitude,

tude, that I should have been very sorry for any accident to have befallen him through their means.

These melancholy reflexions had made me exceedingly dull and thoughtful. My master perceived it, and this good man did all in his power to recover me from it. This would not have been in his power to have effected, had not the young *Greek* seconded his charitable endeavours.

This modern *Abishag* was of a fair complexion and lively disposition. She passed her time but disagreeably with a man of her master's age. She was scarcely out of her teens; she had been with *Usbeck* above three months, and was as good a maid as the first day she came to him. The old man was vastly well pleased with her, but she was not at all pleased with him, for she found there was something she ought to have had which he did not give her. I made up to her his neglect; he knew it, and as I may say, saw it, without the least displeasure. *Usbeck* was not a Turk in the article of jealousy; and he argued thus; women, said he, are like the  
fruits

fruits of my garden, their beauty would be useless, were there not eyes to view them, and palates to taste their deliciousness. It was not likely that a man of his way of thinking, and whose sentiments were so perfectly agreeable to my own principles, should not be greatly in my esteem; the little *Greek* conformed herself to his maxims, and all parties were happy and contented.

## C H A P. XXXV.

*A Visit to the widow of a Kaimakan.*

WE were neighbours to the widow of *Sari Assan*, formerly *Kaimakan*\*, afterwards *Testerdar*, and at last *Beglerbeg*† of Europe. Sultan *Achmet* III. had caused this officer to be strangled at the Lighthouse at *Chalcedon*‡ upon his ascension to the throne in 1703. My master's garden produced the best fruit of any in the neighbourhood of *Constantinople*, and he had often the honour to present some to this lady. He went to her house, and took me with him.

\* Governor of *Constantinople*, who, in the absence of the Grand Visier, supplies his place.

† Governor General of all the provinces of the empire in Europe.

‡ An eminent city of *Asia Minor*, now *Anatolia*, upon the borders of the Sea of *Marmora*, at the entrance into the canal of the *Black Sea*. It is now only a village surrounded with ruins. *Soliman* II. built a countryhouse there, called *Fawart Kiosch*, or the Light-house Pavilion, on account of its being contiguous to one which lights the vessels entering the strait of *Constantinople*.

*Affan's* widow who, since the death of her husband made herself amends for the restraint under which she lived in his life-time, received us with her face uncovered. *Indgi* might be about forty years of age, but from the frequent use of the *Serquis* \*, she seemed not to be above twenty-five. This lady without paying any regard to *Mahomet*, or his law, or conforming to the customs of her country, turned her attention only to procuring such amusements as she found herself capable of enjoying. Confining herself to the country, she gave a loose to all her desires; and looked upon those moments of her life as the most precious which were

\* Such is the surprising virtue of this admirable herb, that its infusion taken like Tea, preserves a clearness of complexion, a plumpness of body, and a smoothness of skin, with all the bloom of youth, so that a woman of seventy, does not appear to be half that age. This divine plant is said to be brought from a mountain near *Mecca*. It grows in a small spot which the Grand Signior causes to be strictly guarded, forbidding any person to approach it within a certain distance, under pain of death. The *Sultanas* use it in common: however, they who guard this spot must suffer themselves to be corrupted, because many private people have it; it is true that this herb is exceedingly dear; but where are the women who would think any sum too much for the purchase of so precious a drug?

taken

taken up with the delights of love, or employed in the pleasures of a luxurious table. Her family was a perfect contrast to the Seraglio of the Sultan; she purchased no male-slave that was not handsome, and well-made, and she could never bear an Eunuch within her sight.

*Sari Assan* in the midst of his greatness saw well enough that he should not escape the fatal bow-string; to prevent therefore a wife whom he adored from being reduced to misery in her widowhood, he had concealed for her use great riches in the house she now inhabited. This wealth, which was thought to be immense, she employed in the purchase of such pleasures as suited with the inordinacy of her appetites.

To this lady then my master presented me as one who having the misfortune to lose his reason, had this loss made up to him by a folly of so sprightly a nature, as to inspire the most dull and gloomy with a degree of mirth. He gave her too a brief narrative of the occasion of my loss of reason. I observed *Indgi* to listen to the story with great attention. The cause of my misfortune

fortune was too near a-kin to the warmth of her own disposition, not to prepossess her in favour of a tall, broad-shouldered black man, in the vigour of his age. It required no great degree of penetration to discover that a young man of my make must have corporeal qualifications, that would amply compensate for any deprivation of the mental faculties. She therefore intreated *Usbeck* in the most obliging manner to be so kind as to leave me behind for a few days, promising to send me back as soon as she should have been witness to a few of those diverting effects of my madness that he had told her of. It was not for a man of *Usbeck's* condition to refuse a favour of that kind to a lady of her rank, he therefore left me with the widow, assuring her in the politest manner he was able, that she might keep me there as long as she thought proper.

## C H A P. XXXVI.

*My entertainment in the house of the  
Kaimakan's widow.*

I Staid then at the house of *Indgi*, who commenced her acquaintance with me by making me drink several glasses of wine, in order, as she told her two waiting-women, who were standing by, to raise my spirits, and engage me to do something which might divert her. As matters stood thus, I thought myself obliged to keep up the character that *Usbeck* had given of me. I played on my flagelet, and I danced, but moderately. I told several stories, which I took care to embellish with some double entendres; when *Indgi* found herself at the right pitch, she gave a signal, and the waiting-women disappeared.

Many things are overlooked in a fool, which would be taken ill if offered by a person supposed to be in his right senses.

senses. Besides *Affan's* widow was not of so very squeamish a disposition as to be offended at certain liberties, which in reality rather afforded her pleasure, as she would have been sorry to have had me observe a too respectful behaviour towards her. Indeed her carriage to me was a sufficient dispensation for laying aside the rules of decorum before I had trespassed on them.

A pearl of the size of *Indgi*\* would be of inestimable value. I never in my life saw a woman of a better height, or shape; but though she was extremely handsome, yet she had contracted an imperfection which all the *Serquis* of *Mecca* would not so easily remove as a slight application of *Checher-pa*'s unction could have done.

A continuity of pleasure, had rendered her unfeeling. Like those satiated epicures, who by a long course of gluttony lose all relish to their food, *Indgi* considered only the number of dishes which were served to her.

Besides the little defect already spoken of, she had another, and, in my opi-

\* *Indgi* in the Turkish language signifies a pearl.

nion, a much greater one. This overgrown pearl received all the offerings made her as a tribute she had a right to expect; and she would have thought her servant too much honoured had she made more than the indispensable advances upon the occasion.

However, no part of her behaviour pleased me so much as her generosity. She paid me liberally for the entertainment I had furnished her. Without doubt it was to encourage me to provide better cheer for her on another occasion, that she gave me twelve *Sultanins*. I took them seemingly with an air of indifference, but in reality with more pleasure than I had in earning them.

At the end of six days, and of my vigour, I quitted *Indgi*, with a resolution never to see her more. This was the cause of my leaving her. I was eager to get what money I could from this voluptuous woman, and therefore did all in my power to satisfy her intemperance. The day that I abandoned her to the insatiableness of her appetites, I strove in vain to renew my exhausted strength, when *Indgi*, the insatiate

*Indgi*, reproached my inability in terms the most provoking that can be imagined for a man who like me had undertaken the performance of an absolute impossibility. Forgetting the character I was sustaining, I said to her hastily; you would not surely have me fall a sacrifice to your pleasures, would you? What need I to care, replied she with great indifference, *sen ulursen birdabi* \*. After doing so much for this ungrateful woman, I was greatly piqued at her cool reply; consulting therefore only my resentment, I left her house and my work unfinished. I took the road leading to *Usbeck's*, with only twelve poor *sequins* in my pocket, which after all the pains I had taken for them, I may safely affirm, were earned with the sweat of my brow.

- If you die I shall find another.

CHAP.

## C H A P. XXXVII.

*I fall into the hands of a Turkish Physician.*

**N**Otwithstanding the resentment I have ever since entertained for *Indgi's* behaviour, I must do her the justice to own, she took the greatest care of me whilst I was with her. The most nourishing meats, and the best wines that *Cyprus*, and *Naxos*\* produced, were served to me in plenty; yet it must at the same time be acknowledged, that she was paid very great interest for what she laid out on my account; besides I was not her slave, and therefore not obliged to do more for her than I chose.

\* An island in the *Archipelago*. It is one of the *Cyclades*, and produces excellent wine, and a great deal of fine marble. The Heathens dedicated it to *Bacchus*, after that God had discovered *Ariadne*, who had been deserted there by *Theseus*.

Weak in body, heavy with grief and resentment, and light in pocket, I walked in a melancholy humour towards *Usbeck's* house. When I was within fifty yards of his garden, I found myself so weak, that I was unable to get any further, and seated myself by the roadside. I continued there some time endeavouring to muster up all the spirits I had left against an indisposition which discovered itself by an universal faintness. At last it got the better of me, and I fell without life along the ground.

Brought to myself by the help of some cordials, I found I was in the house, and under the hands of a young physician who had made himself famous by killing people of consequence. *Calil Agi*, was one of those men whom nature seems to have formed for the purpose of cheating mankind. He had studied under a Jew, who having run over both *Egypt*s, pretended to be in possession of some wonderful recipes, for the cure of all sorts of disorders, which he affirmed were communicated to him by the natives of those countries. This celebrated quack, having settled in *Constantinople*

*tinople* (where those of his faith have for a long time enjoyed the privilege of killing men underpretence of saving their lives) had conceived a friendship for young *Calil*, and had imparted to him his discoveries during his travels.

*Calil* was smooth and insinuating in his address, and had with it a degree of assurance not to be disturbed or put out of countenance; thus set out by nature, he, with the help of his master's nostrums soon found a way to impose on the vulgar. Some cures, brought about rather by accident, than any skill in a science which is at best but built on conjecture, had raised his fame, and established him in the confidence of the grandees of the *Porte*, and amongst the rest of the *Gulbeas Sultané Validé*\*.

The accident which threw me into his hands carried his name and fortune to its highest pitch.

\* The Mother of the reigning Sultan.

## C H A P. XXXVIII.

*The Doctor undertakes to restore the Kinsman of Mahomet to his reason.*

MY history had made too much noise in *Constantinople*, and I was too well known at *Algiro* to make it possible for *Calil*, who had a country-house there, to be ignorant of my reputed loss of reason. However, he pretended to know nothing of it, and in order to make his servants believe the same, he discoursed for a long time in their presence, on the causes of my madness, which he pretended to discover rather from eyes, by the rules of his art, than from my conversation, which had nothing coherent, or rational in it. The hearers of his unintelligible gabble testified their admiration by their looks, whilst I smiled within myself at the doctor's pretended penetration.

I will undertake this man's cure, said he to his audience. Whose slave is he? They told him, and he sent for *Usbeck*, to whom he proposed leaving me at his house, that he might the easier perceive the effects of his remedies. My master, who, liked me better as I was, than if I were wiser, did not leave me with the doctor very willingly.

I considered a long time with myself, whether I should be cured or not, as both alike depended on my own pleasure. Having well weighed the matter, I thought it best to suffer the doctor to perform a cure on me, by taking only such of his medicines as I should judge could neither do me good or harm.

In reality I was heartily sick of the character I had been playing, which was not without its inconveniencies. It was now near a twelvemonth that I had supported it, and although the appearance of madness gave me a freedom which no slave in his right senses durst have taken, yet I was the rather tired of keeping it up as I had nothing to fear from *Omar's* death.

During the first fortnight that I was in *Calil's* house, I lived in my ordinary manner. Upon the Doctor's going to *Constantinople*, he gave orders that I should want for nothing, particularly in the article of diet, being persuaded, that might promote his design. I had then the liberty of doing as I liked, and I went to every house in the village except *Indgi's*.

I paid a visit to *Usbeck* as soon as I thought I could see the young Greek with credit to myself. She had heartily cursed *Indgi*, and the ridiculous politeness of our master. *Usbeck* had only two other slaves; the one a negro, whose sole amusement was smoking and drinking brandy, the other a *Russian* little better than a beast of burthen. These were no society for young *Gultric*\*, so *Usbeck* had named her, and indeed she was a pretty path of roses.

\* *Gultric* signifies a path of roses,

## C H A P. XXXIX.

*I return to Constantinople.*

**C**ALIL came back to *Algiro*, with design to take me with him to *Constantinople*. It was with much difficulty my master consented to it, but he could not refuse the doctor's request, which was urged with earnestness. I was treated at his town house in the same manner as I had been in the country. I went every where without a chain. I made use of this liberty to find out the *Cordelier*, who had been of so much use to me in the affair of the *Scherif*; but the monk was with his master in the country. I looked for an opportunity of seeing my good friend *Chera*, not daring to go to the *Janizary's* house, whilst he was in a capacity of making a whip with his bow-string.

One day that I stopped at the door of a bath to observe the women that went in, a female gave me a tap on the arm, and I followed her at a distance as far as

the *Atmeidan*,\* where she stopped at a little house, turning herself towards me before she went in. I was not at all displeased at these circumstances, which had much the air of an adventure; and I resolved to use all the freedom which my habit† gave me to see how it would end. Accordingly, I walked up and down within sight of the house, and presently observed a woman to come out with her veil up, who, passing by me, slipped a note into my hands, which I went into a corner of the *Atmeidan*, and read. The contents were, an assignation under the portico of the Seraglio of *§Ibrahim Pascha*,

\* It is the *Hippodrome*.

† So great is the attention paid by the Turks to the persons of fools and madmen, that they are habited in a particular manner; that so being remarkable, they may be secure from all insult. The dress of a *Hamako* is white on the right side, and green on the left.

§ This Seraglio was built in the *Atmeidan*, by the famous *Ibrahim*, Grand Vizir to *Soliman II.* who had him made away with in 1636. This prince had promised never to put him to death as long as he should reign; but having discovered a correspondence between him and Charles the Fifth, he had his throat cut whilst he was asleep, the *Musti* having dispensed him from his oath, by telling him that sleep was a kind of death. His widow, who was *Soliman's* sister, married *Lutzi*, who gave her a blow, as has been remarked before, because she reproached

*cha*, an hour after the fourth prayer.

proached him for his attachment to *Mosayps*. *Ibrahim* was a *Genoese*, and had always favoured the Christians very much, professing Christianity himself in secret. It is said he was of the house of *Justiniani*, which has given Christian Emperors to *Constantinople*.

## CHAP. XL.

*I meet with an old acquaintance.*

I Had two hours to wait until the time appointed, which I passed in walking up and down the *Hippodrome*, and thinking of this adventure. I was not able to distinguish this woman from her shape and walk; and the veil makes the Turkish ladies appear alike. I was punctual to the assignation. I had been there but a very short time, when the person who had given me the billet appeared again. She took me by the hand and conducted me in silence to the door, which I had seen her go in at. It opened on our approach, and we made a few steps in the dark; we afterwards came to a room tolerably well lighted, in which, I perceived a lady reclined on a pile of mattrasses. She pulled off her veil; and what was my astonishment and joy on beholding the adorable *Nedoua*! This lovely girl perceiving my surprize, arose from her couch, and throwing

throwing her arms about my neck, we sunk down together on it.

I could not persuade myself that I was really in the embrace of *Omar's* niece; I supposed it all a dream. As soon as I was able to speak, I cried, Is it possible that I have met again with *Nedoua*, with that generous girl to whom I owe my life? And is it possible (said she) that an *Hamako* should recollect me? We entered into explanations, which were mingled with caresses.

I told *Nedoua* my adventures, and she in return related what had happened to her since our separation. The jealous Spanish woman had told the *Scherifs* all she knew, and more that she conjectured relating to our intrigue. *Nedoua* was secured, in order to be punished by the family. The young *Scherif*, who was to have married her on his return from a long journey, arriving in the midst of their deliberations, refused to fulfil his engagement; but not being cruel enough to abandon a young person whom he had once loved to the fury of her kindred, he prevailed with them to agree to resign her to her fortune.

This

This young man, in order to get rid of a passion which still hung about him, had resolved to set out on a fresh voyage; but before his departure, he had, with a generosity, which Turks provoked in the like manner, have seldom discovered, provided an allowance for *Nedoua* sufficient to keep her, and one slave to attend her. *Omar's* family contenting itself with depriving their niece of her inheritance, had given her her life, which, without the liberality of her lover, must have been rendered miserable.

Whether absence had lent fresh charms to *Nedoua*, or whether an interview without the least constraint had heightened the pleasure we felt at seeing each other again, I know not, but we passed a night, which was the more delicious, as we gave a loose to our tenderness, without any apprehension of having it interrupted in the cruel manner we had already experienced.

The sailor recovered from the fatigues of a storm, by lying in a safe harbour, when he puts to sea again, finds in himself all that ardour which enables him to pursue his voyage to the end of the world.

CHAP.

CHAP. XLI.

*The progress of my cure.*

I Did not leave *Nedoua* 'till the night following. *Calil* seemed glad at seeing me again, for he had given me over for lost. For some days he placed spies over me, which I perceiving, did not attempt to go out. I appeared to listen to what was said to me, and had only now and then something wild in my discourse. The doctor observed the rays of clouded reason breaking forth, and did not fail to attribute them to the good effect of his medicines, none of which had I taken.

Four days after my first visit to *Nedoua*, finding myself in a disposition to settle an account which had been above a twelvemonth in arrear, I was going out, but my guards stopped me at the door. I practised all my extravagances over again; I cursed them, and I fought with all who opposed me. *Calil* running out to see what was the matter, ordered

dered them to let me use my liberty. I did so for a few minutes, and returned to the doctor's house with an air of the most perfect composure. He concluded from this sudden change, that the less I was under restraint, the sooner I should recover the use of my reason. From that moment I had my full liberty.

I appeared in the *Atmeidan*, and was from thence conducted to *Nedoua*, according as we agreed together. The *Cordelier* being returned to the city, and finding I had been enquiring for him, came to *Calil's* house to seek me. The doctor told him, that having desired my master to leave me with him, in order to try if by the efficacy of his medicines he could restore me to reason, he had hopes from the success which had already attended them, that he should accomplish this difficult undertaking. The *Cordelier*, who was in the secret, smiled within himself at this presumption of the *Turkish Hipocrates*, and complimented him on his hopes.

I arrived in the midst of their conversation, and *Calil* telling the monk that

I was

I was sometimes absent the whole day and night together, it made him suspect some new intrigue. The *Cordelier* being curious to know if it was so or not, asked me in Latin, what had occasioned my staying out that night. I excused myself in the same language, being well persuaded that the doctor was as ignorant of that tongue, as our physicians commonly are of the Greek. *Calil*, though he knew nothing of the language, guessed there was some mystery; and leaving us together, he begged the monk to come often to see me, as he perceived, he said, that I took pleasure in his conversation, and therefore it might co-operate with his medicines to forward my cure.

## C H A P. XLII.

*Artifice of the Turkish physician.—Nedoua's distress.*

THE fly physician had a particular view in making this request, and the *Franciscan* and I fell into a snare, which he had no suspicion of being laid for us. The first thing *Calil* did to carry on his design, was making me change my apartment. Under pretence of my being nearer at hand for his practice, he gave me a room in that part of the house which was nigh his own; this chamber joined a small closet, and was only separated from it by a thin partition; this closet had a door opening into the chamber.

I took possession of my new apartment, without troubling myself to assign a cause for my being brought into it, and without even examining its situation. About this time I was under great affliction. One day, or rather one night, I found *Nedoua* exceedingly melancholy and

and all that I could do was not able to drive her out of it. I enquired into the cause, but without satisfaction; she persisted in not telling me. Her slave, when she conducted me out, informed me that it proceeded from her wanting money, the friends of her benefactor having delayed paying her allowance. I had *Indgi's sultanins* about me, and I gave them to this girl for her mistress.

*Calil* knew whenever I lay from home, and caused me to be dogged by a man who was intirely devoted to him. This man saw me go out and in from *Nedoua's* house, and this confirmed *Calil* in the opinion that I was only a fool by choice. He knew very well that *Omar's* niece lived in the house I was seen coming out of; he was acquainted with every circumstance of my intrigue with her; and he concluded, that I had imposed on the public to preserve my own life. Until a favourable opportunity should offer for making me acknowledge this truth, he behaved to me in the same manner as he had always done.

The money I gave *Nedoua*, did not last long, for we lived well whenever we met;

met; and really I never once asked her if she had received her pension. I was sitting by her, and she fainted away; I called her slave, and we presently brought her to herself. Soon afterwards the slave herself fell into a swoon. When she was recovered, I enquired into the cause. *Nedoua* wept, but would not say a word. I then addressed myself to the slave. *Alas!* said she, in a tone of famishment, *we have not eaten these two days.*

These few syllables threw me into a multitude of anxious thoughts. *Nedoua* bathed in her own blood, and expiring under the weapon of her uncle, did not offer so shocking a spectacle to my sight; nor did my mind shrink so much at it, as when I considered this very *Nedoua* in so deplorable a state of distress. The loveliest of creatures pressing me with arms weak with fasting, the roses of her complexion giving place to a pallid wanness, from absolute want of the necessaries of life; *Nedoua* wetting with her tears the author of all her misery, the corruptor of her innocence, and feeling less for her own misfortunes, than for

for her separation by a cruel and lingering death from a wretched slave, who, to satisfy his unbridled appetites, had plunged her into a sea of troubles, through which he was not able to pilot her. In a word, *Nedoua* (oh horrid expression!) starving with hunger, drew from me tears of blood.

## C H A P. XLIII.

*Calil's plot succeeds—the Kinsman of Mahomet discovered to be no fool—Nedoua relieved—the doctor makes a pretended cure.*

NEVER was a mind endued with sensibility in so cruel a situation. I had no means of extricating this dear creature from a distress she was sinking under. What could a miserable slave like me do? In vain did I strive to devise means; the melancholy sight that was before me deprived me of all power of reflection. *Nedoua*, without life or motion, stretched upon the very couch which so often had withstood the violence of our mutual passion, lying on it with a languor of a far different kind from that produced by the thrilling ecstasy of pleasure, was a sight I could not behold without horror. I therefore flung from it, resolved to leave no means untried,

tried, which chance or fortune might suggest, as likely to afford her relief.

I arrived at the doctor's house at the instant of time that the Cordelier came there, whom I took into my room. We discoursed for a long time in *lingua franca*. The good father gave me advice, which, if I could have followed it, would have enabled me to live quietly and happy. He asked the cause of my sorrow, which appeared very visible in my countenance, and I revealed the whole matter to him. He had only *comfortable words* to offer—poor assistance in such extremity!

As soon as he went from me, *Calil* came into my room by the door which I had not till then observed. This apparition surprized me. The doctor, accosting me with a smile, spoke thus: So then I have undertaken the cure of a man who only feigned madness; well, I am heartily glad of it. Without giving me time to reply, he then explained a project which he had conceived on suspecting my imposture. Do you assist me in my plan, added he, and we shall both be gainers by it. I shall get reputation,

tation, and you will have your liberty, and be in possession of two *purses*. It is in vain to dissemble with me any longer, continued he; perceiving, by the confusion I was in, that I did not wish to drop the mask; I know you visit the *Scherif's* niece; I have had you followed there; and I have overheard all your conversation with the *Christian Dervise*. He talked to you as to a man in his right senses, and your answers were not like those of an *Hamako*; so determine whether you will be made or marred, and I leave you to consider of it. Saying these words he left the room. I was soon resolved: I determined to go halves with him in the knavery, as it would put me in a condition to assist *Nedoua*. The offer of two *purses*, at the time when she stood in need of assistance, was alone enough to put me upon it.

I went immediately in quest of my associate in villainy. I promised to join in the cheat; and, owning my connection with *Nedoua*, I acquainted him with the horrid situation I had just left her in, and the necessity I was under of an advance of some part of the sum he

had promised. He readily complied with my demand, and I flew to the succour of *Nedoua* with one *purse* in my pocket.

By the way I bought a basket of the Jews, which I filled with provisions; and at the close of the same evening, I had the satisfaction to convey to *Nedoua* and her slave that sustenance they were so much in want of. The slave, to whom I paid little attention, fell upon the provision with an avidity of appetite that almost choaked her. I took care to give my lovely Turk but a small quantity at a time, and I had the satisfaction of seeing her restored by degrees to her former strength and spirits.

What a pleasure was it for me to behold the object of all my sollicitude, which before was fading like a flower, now renewed in all the lustre of its beauty! How did I bless the doctor for his invention of an imposture, which, in its very commencement, had performed so capital a service for the girl I adored!

I returned to *Calil's* house before break of day. Being now certain of success,

he declared publicly, that, with the help of some particular herbs which he had discovered by dint of study, he would restore me to my senses very soon. To carry on the trick, he pretended to go out of town very privately, and he returned with a quantity of herbs, from the juice of which he was to prepare a medicine, which I never took, though I grew apparently better.

Thus we amused the Court and City for the space of three months; at the end of which he thought proper to conclude the farce. The doctor received congratulations which he had not merited, and the reputation of his skill increased to that degree. that before I left *Constantinople* the *Sultan* had declared him *Lecchin Baschi*, or first physician.

## C H A P. XLIV.

*The Kinsman of Mahomet regains his liberty, and visits some old friends.*

THE honourable fraternity of rogues can subsist no longer than whilst they keep their faith with each other. *Calil*, after agreeing for my ransom with *Usbeck*, gave me the other purse, and my freedom. He invited me to stay at his house until I returned to *France*, and I thought proper to accept his offer.

*Mustapha* about this time came home from his cruise, loaded with spoils and laurels. I had seen him in the course of my cure, but unknown to the doctor. He wanted me to live with him, but I refused on account of *Zambak*, who I thought might be a check on my visits to *Nedoua*, whom I continued to see privately.

I went to see the good old man *Usbeck*, at whose house I found *Chera* lately become a widow. She had retired to her father's, and jointly with *Gultric* kept up his natural heat. I thought myself under an obligation to requite *Chera* for her civilities, and made her again the offer she had before refused: She accepted it now, as the cause of her refusal subsisted no more.

It seemed by the manner with which I shared *Usbeck's* bed and board, as if I too was become a *Beetbaschite*.

I returned to *Constantinople* in about a fortnight. The generous son of *Sulmen* took care that I wanted for nothing. I had bought a suit of cloaths, after the French fashion, of the Jews, and I was known in the city for the Christian friend of *Mustapha*.

My friend had a neighbour at *Galata*, a widow, said to be extremely handsome. I had proposed to *Zambak* and *Checker-pa* to make an acquaintance with her, in order to render our society more numerous, and to add variety to our pleasures. *Mustapha* seconded my  
pro-

propofal ; it was with fome difficulty the ladies could be brought to confent to it. *Tonton* apprehended the lofs of her mafter's heart, and *Zambak* thought of *Nedoua*, and dreaded a new face.

However they yielded to our importunities, met the widow at the Bath ; and made up an acquaintance with fo much difpatch, that the very next day *Zambak*, and the *little lump of fugar*, vifited her at her houfe ; and ſhe returned the compliment at *Mustapha's* in a day or two after.

It is a filthy cuſtom the Turks have, that when a lady, who is a ſtranger, comes to their houſes, the men go out, or do not appear as long as ſhe ſtays\*. The ladies were taking a walk in the garden, which *Mustapha* had put in fine order ſince his return, and we gave them the meeting as if by accident. The widow put on her veil as ſoon as ſhe ſaw us. After the firſt compliments, and

\* The *Turkiſh* ladies amuſe themſelves at their viſits with putting on one another's clothes. This exchange of dreſs, which is not made with the utmoſt decency, together with their converſation, which generally turns upon ſubjects of obſcenity, have occaſioned the men to make it a conſtant rule to be from home at theſe times.

excuses for the breach of a decorum which we declared had been done without design, we solicited much for permission to see the widow's face; she would not consent, and *Zambak* and *Tonton* were obliged to offer some slight kind of violence.

## C H A P. XLV.

*Some account of this widow, her brother,  
and sister.*

*M*erdgian\* is a very fine woman; the brilliancy of her eyes, and the brightness of her complexion, well intitle her to that name. We praised her beauty in terms of the utmost politeness, and I remarked that the handsome widow was not a little pleased with it. I observed that *Merdgian* paid more attention to *Mustapha's* compliments than she did to mine, and I was not a little piqued at it; *Tonton* perceived it too, and was heartily chagrined.

Her reception nettled me; *Merdgian* knew who I was, and my affair with *Nedoua* had gained me so much reputation with her sex, that it was not without reason I was surprized at the coolness of her behaviour to a man, who

\* *Merdgian* signifies bright as coral.

had rendered himself famous by so remarkable a piece of gallantry.

On the other hand *Mustapha* had nothing to recommend him but his military courage, which could not be brought in competition with those noble gifts so liberally endowed on me by nature; gifts, which according to the notions of women of any taste, would obtain me the preference before the hardiest achievements of war.

*Merdgian*, in compliance with the request which *Mustapha* privately made to her, of visiting his sister as often as she could, came two days after, under pretence of introducing her sister. *Gevaher* † was very handsome, but greatly affected.

I had discovered that I had nothing to expect from *Merdgian*, and *Mustapha* had spoke of her to me as of a woman he should like to marry, if he could get her consent. This last consideration was enough to make me desist from an attempt, which otherwise would, perhaps, have been made in vain.

† *A precious stone.*

I was charmed with *Gevaher* at first sight; she received my oriental commonplace compliments on the subject of her beauty so well, that I doubted not but I should find no obstacle towards her possession greater than *Zambak's* jealousy.

I had introduced the French manner of living into *Mustapha's* family; but to avoid scandalizing our Turkish neighbours, we only used it in private. *Merdgian* and *Gevaher* soon became reconciled to it, and brought their brother to the house. This young Turk was beautiful as love itself; he was not more struck with *Zambak's* charms, than she was with the beauty of his person. From the first hour of their acquaintance I reckoned the widow of *Curgi Nebi* as lost to me.

## CHAP. XLVI.

*A double marriage proposed—Mustapha's generosity—Nedoua loses her friend.*

THE sister of my friend had the kindness to inform me of her new passion. Coming to the point directly, she told me, that despairing ever to be my wife, she begged only that I would not oppose her in her design of marrying *Koul Kaejasti*. Though *Zambak* was still very handsome, yet a long and quiet possession of her had cooled my passion, and I readily chimed in with her project; yet through a delicacy, which did not seem at all displeasing to her, I refused to be the interpreter of her favourable disposition to her intended husband.

Be satisfied, said I to her, with the sacrifice I make to *Koul*, without requiring me to explain the sentiments of your passion for him. There is another way

way of acquainting him; your brother wishes to marry *Merdgian*, let him propose the double marriage.

*Koul's* behaviour, added I, may serve to convince you of his inclination for the match, and the sister will, no doubt, readily accept the offer that shall be made by her brother of the hand of yours. This advice was too pleasing to *Zambak* for her to hesitate in pursuing it.

I explained her scheme to *Mustapha*, who proposed it to *Koul*, and the latter found no difficulty in getting *Merdgian* to consent. It was not the dislike which *Checher-pa* but too visibly shewed that prevented the union of these two families from being compleated, but an obstacle of another nature.

The handsome Turk and his sisters had no other fortune than youth and beauty. *Mustapha* was not rich enough to maintain so large a family, so he proposed to his intended brother-in-law, that he should make a voyage with *Affan* and him: Each to have a vessel, and cruise in company, sharing equally the profit

profit or loss. The plan was approved, and they prepared for the voyage.

I discovered some inclination to embark with them, that they might land me on the first Christian shore they made; but *Mustapha* begged me to stay, that I might assist at the ceremony of his new nuptials, promising to have me conveyed afterwards to the port of *Toulon*, by the first opportunity. But this consideration prevailed with me less than that of parting with *Nedoua*. I loved that dear woman too well to leave her so hastily.

A few days after the *Turks* had sailed, I had reason to rejoice at the resolution I had taken of staying behind them. As soon as my friend was embarked, my first care was to see *Nedoua*, and to take to her the supply I had gotten through his generosity. I had imparted to this *Turk*, in confidence, my intrigue with the *Scherif's* niece, and her present situation. I had only to say that *Nedoua* was in want of money, and it was sufficient for *Mustapha* to furnish me with it. He had presented me with two purses to supply her

her wants until his return, and I begged the fair Turk to accept of them. This supply proved a very seasonable one; for she learned a very few days after, that the young *Scherif* had been robbed and murdered by a number of strolling *Arabs*, near *Gebel Arafat* \*, on his return from *Medina*. *Nedona* was less affected at this misfortune than at the prospect of my departure, of which I had given her some hints.

\* Mountains two days journey from *Medina*, and distant about two or three leagues from *Mecca*. The Turks are strongly of opinion, that *Adam* met with his wife *Eve* there 500 years after God had created her. It is at the foot of these mountains, and in the plain of *Mina*, that, after a Pilgrim has made the journey of the Temple of *Mecca* seven times, he makes the *corban*, or offering of a sheep, or some other animal; which is done in such a manner, that all but two pounds of it is to be distributed amongst the poor. If he should be known to have reserved more, he will not be allowed to shave his head, or pare his nails, whilst he lives. The *corban* is made after a night and day spent in prayer, and is said to be in memory of *Abraham's* sacrifice.

## C H A P. XLVII.

*Character of Mahomet's kinswoman—  
I acquire a new female connection.*

WITH charms like those which the niece of *Omar* possessed, it was not to be admired that she found no difficulty in retaining a man who was no less attached to her by the ties of gratitude than by those of love. She had exposed her own life in the defence of mine; on my account she had lost the succession to an ample fortune, and had drawn upon herself the malice and resentment of her kindred: It was barely justice in me to make her all the requital in my power, by a warmth of affection equal to her own.

Where could I have found a mistress who, like the amiable *Nedoua*, loved me with a perfect disinterestedness? *Zambak* had preferred the Grand Signior to me,  
and

and was now about to quit me for a Pirate. Other ladies who had honoured me with their favours were rather attached to me through a thirst after pleasure than love of my person. They sought their gratification in corporeal qualifications; *Nedoua*, possessed of my heart, asked nothing beside. I never tasted the sweets which love was capable of ministring but with her. I ought indeed to have excepted *Charmen* and *Cbera*, but from the first I was separated for ever, and as to the last, her's was an attachment which with regard to me partook more of acknowledgment than of passion. I esteemed *Rustan's* widow because she was worthy of my esteem, but my heart told me I ought to esteem *Nedoua* for the sentiments of her mind, and love her for the beauty of her person.

She was possessed of that settled affection so much to be desired in a partner for life. Happy in having me with her, *Nedoua* asked me not to express my love more by actions than by words.

Though

Though her love was not altogether divested of the pleasures of sense, yet when *Nedoua* pressed me closely to her breast, it was less to satisfy her own desires, than to yield herself to mine. She was incapable of reproaching me in the manner *Indgi* had done, or as I had found *Zambak* more than once capable of doing. In a word, every thing considered, I had the greatest reason to love the most amiable woman in Turkey.

I went to *Calil's* house, and learning that he was at *Algiro*, I repaired thither to him. Whilst I was there, I visited *Usbeck* and his family,—I afterwards went to *Galata*. At *Mustapha's* I found *Menekcke*, the sister of *Affan*. He had desired *Zambak* to keep her there until his return. This young creature had all the beauty of the flower whose name she bore\*. She was the only Turkish lady that could be compared with *Nedoua*. Their dispositions were nearly alike. She had in a manner never seen any man besides her brother. *Affan* had followed the sea from the time he was

\* *Menekcke* signifies a violet.

very young; his voyages had contributed little towards polishing his manners; on the contrary, the sea-air had inspired him with a ferocity of behaviour which rather excited terror, than produced affection.

## [C H A P. XLVIII.]

*My entertainment at Galata—Tonton's resolution of quitting Mustapha, and of other matters.*

I Had the good fortune to appear agreeable in the eyes of the brunette *Menekcke*, who had supposed all mankind like her brother, both in figure and manner. My attention to her contributed to strengthen the impression my person had made on her. All this time I did not neglect *Gevaher*, who still stood on the reserve. If she had been read in romance, I should have pronounced her spoiled by them. Love in the utmost refinement of its purity was the offering which she required; a passion springing out of sentiment, and wholly depurated from the grossness of sensual gratifications. Such were her notions of an intercourse betwixt the sexes, and she would with all her heart have

have spun out the courtship 'till it had reached the tenth volume, without bringing it to a conclusion. *Menekcke's* way of thinking was more to my taste; I had made her acknowledge, that in love practice is before theory. She made me amends for the little satisfaction I found in her rival's conversation.

*Zambak* was so totally absorbed in the thoughts of her *Koul* that I was absolutely indifferent to her, and *Checher-pa* persecuted me with her grief and complainings. This girl, who before her arrival in Turkey, never felt a passion that did not take its rise from mercenary motives, now piqued herself on a disinterested affection for her master, and looked upon the day of his marriage as the last of her existence. His union with the daughter of *Curgi Nebi* had inspired *Tonton* with no degree of jealousy, for indeed the latter, properly in repair, was far beyond *Mustapha's* wife, as an object of desire. But the case was otherwise with respect to *Merdgian*, who besides an extraordinary share of beauty, had a winningness of behaviour which seemed to

set all the amorous talents [of our pupil in the school of the *Parisian Venus* at defiance. *Tonton* knew the superiority of her rival, and that she might not be exposed to the mortification of beholding her triumph, she resolved on the return of her master to solicit her freedom as the reward of her compliance with his desires.

Had it not been for *Affan's* sister, I should have passed my time but ill at *Galata*, from whence, however, I went frequently to visit my little charge at *Constantinople*. It was in *Nedoua's* arms only that I experienced true felicity; but had I known that I should have been the cause of the heaviest of misfortunes to the loveliest of her sex, notwithstanding the violence of my passion for *Omar's* niece, I should have returned to France immediately after my pretended cure.

I am still in the prime of life, but should my days be lengthened out to extreme old age, I can hardly think fortune will ever be able to inflict so heavy a stroke upon me, as that of which the next chapter furnishes the melancholy description.

CHAP.

## C H A P. XLIX.

*Which gives an account of a most dreadful catastrophe.*

**M**ARINE BEAUVAIS, a Frenchwoman, and the slave of *Nedoua* was in years. Though the work of the house was very trifling, yet her mistress through kindness to her slave often did the half of it. It gave me pain to see *Nedoua* employed in occupations so much beneath her: I therefore begged *Calil*, with whom I had lived since on a footing of intimacy, to buy me a slave of either sex, that might supply the want of activity in this old woman. The doctor to oblige me made the purchase of a young man, a *Neapolitan*, whom I disliked at first sight. Had I been governed by my own opinion, *Nedoua* would never have had him,

The master of whom *Calil* had purchased this young man, had treated him

him with an inhumanity, which was manifested in the marks he bore about him. The tender *Nedoua*, with her usual goodness, remonstrated against the cruelty of selling him again, perhaps to a master who might use him as barbarously as his last, at a time too when the mildness of his new slavery might recover him from the shocking effects of his late hard servitude.

Abominable wretch ! how little wert thou worthy of so much kindness ! could I dissent from *Nedoua's* advice, who artfully reminded me of my late condition to move me to this act of humanity ? Although I never went to *Nedoua* but by night, and was careful not to be seen there in the day time, yet the *Scherifs* observing me to continue at *Constantinople* after I was restored to liberty, had suspected, and at last discovered, that I still carried on an intrigue with their kinswoman. In spite of every precaution I had used, I was seen to go in and out from her house. They had remarked my intimacy with *Mustapha* and *Calil*, and guessed that *Nedoua* had subsisted since the death of the young *Scherif*,

*Scherif*, on the assistance I derived from their liberality.

I had a slight quarrel with a Turk who insulted me at a bagnio, where I was drinking with some slaves of my acquaintance. Our quarrel ended in blows, but the authority of *Calil*, who was just appointed *Lecchin Bachi*, and had taken me under his protection, had saved me from a danger, to which the warmth of my temper, perhaps increased by the wine I had drunk, had exposed me \*. This exertion of authority had put the *Scherifs* on their guard, and they were cautious of giving offence to the first physician, a person generally of great consideration in the empire. This detested race therefore looked upon the Neapolitan as a proper instrument of their revenge.

No sooner was this slave fixed in *Nedoua's* service, than they formed a design of corrupting him, and succeeded in it but too well. On the promise of a *purse*

\* Formerly a Christian who had struck a Turk was punished with death; at present the punishment is commuted to the loss of the hand or foot which committed the offence.

and

and his liberty, he engaged to introduce them into the house at the time I should be with his mistress. The wretch admitted eight of them in a little before the hour I had told him that I should come.

Their fury did not suffer them to stay long after I came in. They rushed into the room where I was sitting with *Nedoua*, who gave a loud shriek on their on their appearance. Six of these revengeful villains seized me before I could prepare for my defence, and the two others falling upon the unhappy *Nedoua*, plunged their poniards in that body, to form which nature had selected every feminine beauty.

*Nedoua* in the agonies of death stretched forth her snowy arms towards me, and seemed to sue for mercy with my butchers. This ever adorable creature fixing her eyes swimming in death on mine, shut them for ever against the light of day.

## C H A P. L.

*The family of Mahomet finish their bloody work—I am discovered, and saved.*

WHILST this cruel tragedy was acting, grief and astonishment had locked up every faculty of my soul. I recovered the use of my senses only upon receiving a wound with a poniard in my side. Lovely *Nedoua*, exclaimed I then, one short moment, and I shall be your's again.--I was not suffered to say more: eleven stabs avenged the death of *Omar*. I recollect that sinking under their redoubled strokes, I strove to fall near *Nedoua*, to mix her blood with mine; but even this melancholy satisfaction was denied me by these monsters in cruelty, and I was thrown in an opposite corner, to where her bloody corpse lay.

*Marine*, and the *Neapolitan*, were not treated with more humanity. The former paid with her blood the fidelity she had observed towards her mistress, and

heaven, in vengeance for his crimes, permitted the latter to receive his death's wound, as the reward of his treachery.

It is more than probable, that our executioners supposing us all dispatched, left the body of *Nedoua* in the house, and brought us out into the *Atmeidan*, for *Calil*, returning from the seraglio of *Ibrahim Pascha*, where he had been to visit a Sultaness that was sick, found us without any signs of life remaining. Recognizing me by the light of his *Machalarcs*,\* he ordered his slaves to convey me to his house. *Marine*, and the *Neapolitan*, were likewise taken care of in the same manner.

My wounds were dressed before I was sensible of the attention paid in the preservation of a life which afterwards appeared so little desirable. Through the great quantity of blood I had lost, I was deprived of sight and sensation for a considerable time. A violent fever coming on, my life was despaired of. Luckily

\* A sort of pot fixed upon a staff, in which is burnt a kind of unctuous wood, or tow, dipped in oil, giving a very strong light.

for me, *Mustapha* returned from his voyage, and not finding me at *Galata*, came to learn some tidings of me at the house of *Calil*. This generous Turk had not near so good an opinion of the doctor, as he entertained of himself; so he sent for the surgeon of a Dutch vessel which he had taken, and promised him his liberty, and a reward, more than equal to his expectations, if he could make a cure of me. Animated thus by a double motive, this man, who was indeed skilful in his profession, attended me with the utmost care, and the exertion of all his experience. My wounds were discovered not to be mortal. These assassins, in the eagerness of revenge, had gone no deeper than the flesh. Happy had it been for me, if their attack upon *Nedoua* had been as unsuccessful.

## CHAP. LI.

*I refused to be cured---The Scherifs extend their cruelty to Nedoua's remains.*

HOW shocking were my reflections, when I was in a condition of making them! As I recovered my strength, I began to consider how I had been brought into that state in which I found myself; and by degrees, recollecting every different circumstance of that cruel adventure, I could not think of *Nedoua's* death, without falling back into the situation from whence I had been just delivered.

Recovered again, I seemed to have acquired new strength. I threw myself out of the bed on which I lay. I struggled with the people appointed to attend me, and my struggles forced open my wounds. They were obliged to tie me down before I would suffer them to be dressed again. In vain did *Mustapha* and *Calil* conjure me not to refuse their charitable

ritable assistance, I was incapable of hearkening to reason.

Cease, cried I, to throw away your pains ; can you suppose, a prey as I am to remorse, the victim of despair, and haunted by my crimes, I can ever survive the loss of *Nedoua* ? Alas ! I beheld that incomparable woman expiring under the blows which my fatal love had occasioned ; and would you have me live after this ? No ! I ask for death at your hands as a favour ; would you be more cruel than the villains who endeavoured to make me rejoin the object of my affection ?

Thus did I express myself in the bitterness of my grief. However, I was forced to yield to superior force, and to submit to having my wounds dressed again. *Mustapha*, who knew the ascendancy *Chera* had over me, sent to *Algiro* for her. This good creature contributed not a little to forward my cure, by her seasonable consolations, which soothed the perturbation of my mind. She shewed the utmost attention to me, and sitting constantly at the foot of my bed, I took nothing but from her hands. She

scarcely ever left me, but when nature required her to take repose.

*Marine*, whose wounds were only in the body, soon did credit to the surgeon's care, and the *Neapolitan*, mad to desperation to find himself so requited, gave up the ghost, after he had confessed his guilt. The body of the ill-fated *Nedoua* was found in the house where her blood-thirsty kindred had left it. The *Nakib*, who presided at the counsel, held by these cruel wretches, discovered no signs of contrition, when word was brought to him of the tragical death of his kinswoman. This execrable race carried their inhumanity and revenge so far, as to deny a funeral to the sad remains of the most lovely amongst woman-kind. The *Imans* who performed that last office, were seen begging their fee by the way-side\*.

\* When the family of a dead person is either unable or unwilling to defray the charge of the funeral, the *Imans* convey the corpse to the burying places which are between *Pera* and *Galata*. Such as attend this ceremony, who generally collect themselves in great numbers, amply compensate these priests for the poverty or avarice of the relations of the deceased. This is an article of religion, which the *Imans* are the least negligent of performing.

## C H A P. LII.

*I am still persecuted by Mahomet's kindred—the method used to compleat my destruction—the cruel method taken for my deliverance.*

THIS horrid affassination made a great noise at *Constantinople*; and though the cause of it was unknown, yet my friends judged me not sufficiently secure, without the protection of the Sultaneſs *Lalé*, to whom *Zambak* wrote a second time in my favour. The first phyſician employed all his intereſt with the *Valide Gulbeas* in my behalf. With two ſuch powerful patronesses I thought myself ſecure enough in *Calil's* house from the reſentment of the *Scherifs*, and my friends waited my recovery with impatience, when, by ſending me off to France, they might put me out of the reach of the ſeverity of their laws.

I was now in a condition to get out of my bed, when the *Scherifs*, being openly reproached with their scandalous conduct towards their relation, in refusing her the last duty to the dead, sought to exculpate themselves at my expence, by declaring the cause of her death. They knew that I was at the house of the *Lecchin Bachi*, and I should certainly have fallen at last a victim to their malice, had it not been for the indiscretion of one amongst them, who made a confidence of the scheme they had concerted for working my destruction to a favourite slave, a native of Provence, who had a brother in the same bagnio to which my friend the Cordelier belonged.

This girl spoke of their design to her brother, with whom I had often drank, and he knowing the intimate acquaintance I had with the Franciscan, informed him of their intention. He immediately made *Mustapha* and *Calil* acquainted with it, and I was conveyed in the night-time to the house of a Jewess, widow of him to whom the first physician had been a pupil.

Had

Had it not been for this interposition of heaven in my favour, I had been inevitably lost; for three of the posterity of *Mahomet* having placed themselves in the Sultan's way, with lighted flambeaux \* on their heads, that Prince had them called before him, and enquired into the nature of the justice which they demanded. They related to him in brief my adventure with *Nedoua*, not omitting, however, any circumstance of it. The Grand Signior immediately gave orders to the *Kadilefkr* to do the kindred of *Mahomet* the justice they had a right to expect.

This Judge went to *Calil's* just as the latter, who knew the step taken by the *Scherifs*, had caused the body of a slave to be carried out of his house, whom, by a kindness after the Turkish fashion, he had stabbed and disfigured, that the corpse might be supposed to be mine. This cruel stratagem succeeded.

\* When a *Turk* imagines himself aggrieved, he presents himself in this manner before the Sultan, signifying thereby, that if he does not do him justice, his soul will burn in a future state like the light upon his head.

The *Scherifs*, satisfied with the supposed death of their enemy and having nothing further to ask, retired with the magistrate, who acquainted his highness that the ignominy I had drawn upon the family of the prophet was done away with my blood.

The body of the sacrifice to my safety was given into the hands of the Christian slaves, who, according to custom, interred it in the chapel of their bagnio\*.

\* In every bagnio of any size there is a chapel, which is furnished and supported by the Christian slaves, all of whom, even the poorest, contribute something towards paying the master of a priest in slavery a small allowance, to exempt him from labour. The slave who keeps the tavern belonging to the bagnio, is obliged to find this priest in necessities, at an allowance of half an aspre from each contributor. The protestants do the same with respect to their ministers.

## C H A P. LIII.

*My recovery compleated—I prepare to return to my native country.*

**C**HERA followed me to the house of the Jews, where the Dutch surgeon was locked up with me. *Mustapha* and *Calil* came to visit me, but not often, lest it should be remarked. The fresh danger to which I had been exposed, and the recent death of *Nedoua*, had thrown me into a deep melancholy, which I imagined nothing could so easily dissipate as breathing the air of my native country, at a distance from that where such barbarians dwelt. *Mustapha* resolved, though not without some reluctance, to convey me back to France, and promised to embark me with him in the spring. In the mean time my name was changed, and I put on again the habit of slave.

Being

Being intirely cured of my wounds, *Mustapha*, according to his promise, gave the surgeon his liberty, and an handsome present. Affected with the unhappy fate of the poor wretch who fell a victim to my security, with the assistance of *Mustapha*, I established a fund for the performance of *requiems* to his departed soul in the bagnio where he had been buried. *Marine*, now perfectly restored to health, staid at *Calil's* till the time of our embarkation, and *Tonton*, having obtained her *Kebin*, was preparing to return with me to France.

These arrangements thus made, *Mustapha* sold his old slaves, and took some of those he had made captives in his last cruise. I was known to none of these, and he had the precaution to remove his family to *Chalcedon*, as my face was familiar at *Galata*, and at *Algiro*.

During my recovery he had married *Merdgian*, and *Zambak* was taken to wife by *Koul Kaejasti*. They had intended to put off the celebration of this double match until I was perfectly re-established in my health ; but I had entreated them not to delay their happiness. I ran too

great a risk in being present at these marriages. I could not be too cautious. Although it was spread about the city that I was dead, I should not have been safe if there had been the least suspicion that I had imposed upon the public a second time.

About this time the good man *Usbeck* died, and *Chera*, by my desire, gave the fair *Gultric* her liberty. As the fortune of this dear friend was far from being considerable, I engaged *Mustapha* to acquit me of part of the obligations I had to her. After she had settled her little affairs, my friend retained her in his house as a kind of manager, he being now one of the wealthiest persons at *Constantinople*.

*Chera*, penetrated with this mark of my esteem for her, gave me a thousand thanks for the comfortable establishment I had procured her, and convinced me that she was more affected by my gratitude, than the good fortune she received through my means.

## C H A P. LIV.

*How I spent my time between my recovery  
and return to France.*

I Staid at *Chalcedon* in some sort separated from the slaves of my pretended masters. Nothing but harmony reigned in *Mustapha's* family; the cause of all the confusion heretofore in it having ceased with the death of *Curgi Nebi's* daughter. *Menekcke* staid with *Merdgian* and *Zambak*; *Affan*, who had resolved to continue a trade which *Mustapha* sufficiently enriched by it, had thought fit to discontinue, having begged those ladies to take upon them the care of his sister.

*Menekcke* by her careffes, *Chera* joining to these her prudent consolations, and *Gevaher* with her heroical sentiments, helped to dissipate my sorrows. *Checherpara* even endeavoured to add her share of comfort, by representing to me the  
plea-

pleasures which awaited us in our own country. *Merdgian* and *Zambak* contributed all in their power to restore me to my wanted gaiety.

Of all my comfortresses none administered the balm of consolation with so much effect after *Chera*, as the sister of *Affan*. In point of beauty she came little short of the unfortunate *Nedoua*. She was nearly of the same disposition, though not altogether so chearful. I forgot insensibly in her arms the raptures I felt in the possession of *Mahomet's* kinswoman. There was no beauty but such as *Menekcke* possessed, that could make up to the senses the satisfaction which *Nedoua's* beauty had impressed at all times upon my heart.

The amiable *Chera* by no means strove to interfere with my connection with *Affan's* sister, which she had sagacity enough to discover. Above all low jealousy she applauded my choice; and when at any time I was about to give her marks of my esteem, she cried, I do not desire from you those transports which *Merdgian* is more worthy of. I would do justice: She is handsome, I am  
not ;

not; and I value your satisfaction too much, to deprive you of a pleasure you must relish more than what you can receive by my conversation. Talk with me, added she, but (*gair doftumber fik*) divert yourself with your other mistress. Why, said I, my dear friend, do you refuse these proofs of my regard? Can I convince you of my gratitude more sensibly, than by procuring you pleasures which I know you take delight in? I own, replied *Chera*, that I experience with you joys I have never felt with any one else, but I do not chuse to owe to gratitude what I cannot expect from love. Continue the admirer of *Menekcke*, who is worthy of you, both from her beauty and the tenderness you have inspired her with.

## C H A P. LV.

*Menekcke's portrait—her fondness—the  
eve of my departure arrives.*

I N reality the sister of *Affan* had conceived a passion for me, which subjected her to great uneasiness every time she thought of our separation; and our most rapturous moments were often interrupted with her tears.

*Menekcke* is roses and lillies in those places where she should be so, her eyes are large, black, and full of vivacity, her mouth small, and her chin such as it ought to be, to finish a perfect oval. Her bosom was well shaped, and she had that just degree of *embonpoint* which connoisseurs require. Down a neck, large, and white as snow, fell her hair in tresses black as the finest jet; it was sometimes loose and dishevelled, at other times turned up, but always so disposed as to set off her face to the greatest advantage.

vantage. *Affan's* sister was of the tallest size, but formed with the exactest proportion. She has a leg perfect in every part, and such as an artist would form who should copy after the truest and best model of nature.

Such was *Menekcke*, yet such as I have just painted her, I refused her offer of following me to France. Besides, that it was not in my power to maintain her in my own country according to her deserts, I had already enough upon my hands in Turkey without loading myself with the consequences of running away with a *Mahometan* woman.

If *Menekcke* had followed me into France I must have married her. She is handsome, lively, engaging, and amorous; but what would make a lover happy often renders a husband miserable.

God forbid I should have so little thought or regard for my own repose as to become a jealous husband. It was not this reason that prevented me from taking *Menekcke* with me; my dislike to matrimony proceeds from love of liberty. After having been for eight years,

years, that I was in captivity, subject to several masters, some good, some bad, I am resolved now at last to continue my own. Unless I can meet with another *Nedoua*, I am resolved never to put on the matrimonial yoke: And where is one like her to be found?

The spring now came on, and every preparative was made for our departure. To conform with the appearance of my friends about me, I put on a sorrow I did not feel. The nearer the day of our separation approached, the more visibly was grief impressed in the countenances of *Mustapha*, and his family. I could never imagine why these Turks had conceived so great a kindness for me; particularly *Mustapha*, whose friendship was unbounded; I had never done him any considerable services that he should so bitterly regret the loss of me. The cause of this friendship can only be sought in sympathy,

From the time that *Zambak* had espoused *Kaejasti*, she seemed to have reserved all her fondness for him, but when our departure grew near, her former love for her slave was revived,

and I did not leave her before I was honoured with the most sensible marks of her affection. *Menekcke* could find consolation only with *Cbera*, and she was herself inconsolable. *Merdgian* when she took her leave mingled her tears with those of her husband; and the prude *Gevaber* came to a resolution to pass the night previous to our embarkation with me. Come, said she, after the fifth prayer (*hoialum biryastiga bach*) and we will lay our heads on the same pillow.—This her resolution was made too late.

I had been now eight days in taking leave, and I felt a real concern that I could only part from *Gevaber* with insipid compliments.—But it was her own fault.

CHAP.

## C H A P. LVI.

*Which brings the history to a conclusion.*

**T**ONTON had mixed up a small pot of her ointment, which I gave *Chera* to deliver to *Menekcke* with directions how to use it when she had occasion.

At length I embarked myself in the port of *Constantinople* as privately as I could. *Tonton* and *Marine* went on board publickly as two slaves who had obtained their liberty by ransom. This vessel on board which *Mustapha* was, made all the sail she could, after bringing to at the new castle on the coast of *Asia*\*, and we arrived without any accident in the road of *Toulon*.

The evening of our arrival *Mustapha*

\* This castle which the Turks call *Natoli Ingbi-issar*, was built by Mahomet IV. in 1658. Merchant ships, and often ships of war, are obliged to stay three days before it, in order to their being visited, and paying the duties of their passage. It is thought that this fort is built upon the ruins of *Abydos*, as the castle of *Romelia*, which is apposite to it on the European shore is on those of *Sestos*. These two towns are famous in antiquity for the loves of *Hero* and *Leander*. These two castles form the straits of the Dardanelles.

taking

taking me to his cabbin presented me with a small box full of precious stones, which he begged me to accept in the names of *Merdgian*, *Zambak*, *Gevaber*, *Menekcke*, and even *Chera*, who all desired me by him, to employ a part of it in making a provision for myself, and reserve the rest as a token of their friendship.

I never was of a mercenary disposition, and if I accepted so considerable a present, I will venture to say it was solely because I would not seem to offend benefactresses to whom I already owed so many obligations.

Here is a diamond, said *Mustapha*, of which *Calil Aga* desires your acceptance as a mark of his gratitude, not having been able to take his leave of you, as at the time of our departure he was shut up in the Seraglio of the *Valide Gulbeas*; he sent it to me and begged me to give it you as from him. The son of *Sulmen* next called *Checher-para*; to him, and after having embraced this girl, who burst into a flood of tears, he gave her a small box.

I acknowledge with confusion that I left *Constantinople* without once thinking

ing of the Cordelier who had been so useful to me in the affair of *Omar Fetatz*. I thought of him as I was landing at *Toulon*, and I begged *Mustapha* to redeem him and send him to France, offering to remit him the price of his ransom. This generous Turk, promised me this favour, in the most solemn manner. Accordingly near six months after my arrival at Paris, the good father came, and presented me a letter from *Mustapha*, wherein he desired me to accept of the Franciscan's liberty, who had been in danger of passing his whole life in captivity, had not an enemy to Christianity been possessed of more charity than a whole order of Monks.

The regret I felt at parting with *Mustapha*, could only be balanced by the satisfaction I found in being safe again in my own country. *Marine* who had partaken of the Turk's bounty, went to her family at *Marseilles*, and *Tonton*, and I set off for Paris three days after *Mustapha* sailed.

*Checher-pa*, found in her box besides several diamonds, a bill of exchange on Paris, for ten thousand livres, and

and in the bottom of mine was one for fifty thousand. The diamonds might be worth as much more. How had I deserved this bounty? And how should I make a return? I shall not certainly die ungrateful.

At length; thanks to the enemies of my religion, I am in a condition to pass the rest of my days with comfort. I was well received by my family, because I was in a situation to make up to them the losses they sustained in the Mississippi scheme.

*Tonton* is married to an honest handicraft, with whom she lives in perfect union. I see her often, and our conversation both in public and private turns upon *Mustapha* and his family,

I am settled at Paris, and as I do not intend to marry, I do not despair of some day revisiting my friends at *Constantinople*, when the occasion of my quitting it shall be forgot. I keep up an epistolary correspondence with *Mustapha's* family, by which means I shall be made acquainted with the proper reason for renewing my acquaintance with those worthy people.

THE END.



